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THE CLERGY REVIEW

JANUARY 1938

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BY MONSIGNOR JOSEPH DEAN

NOTES ON RECENT WORK
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QUESTIONS & ANSWERS

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TO THE MOST EMINENT LORD

ARTHUR HINSLEY

CARDINAL OF THE HOLY ROMAN CHURCH

OF THE TITLE OF SAINT SUSANNA

ARCHBISHOP OF WESTMINSTER

THE CLERGY REVIEW

OFFERS RESPECTFUL HOMAGE AND CORDIAL CONGRATULATIONS

ON THE OCCASION OF

HIS INVESTITURE WITH THE SACRED PURPLE

AND SETS ON RECORD

THE GRATITUDE OF ENGLISH CATHOLICS

TO HIS HOLINESS POPE PIUS XI

FOR THIS FURTHER MARK OF HIS FATHERLY GOODWILL

TOWARDS THEIR COUNTRY

The CLERGY REVIEW

NEW SERIES.

VOL. XIV. NO. 1.

JANUARY, 1938.

NO ROOM AT THE INN

I

THERE can be few roads in the world along which more history has been made than along the road which today leads out of the Jaffa Gate of Jerusalem, turns abruptly south beneath the city walls, crosses the western end of the Valley of Hinnom, skirts the Hill of Evil Counsel, runs by Bethlehem and Hebron to Bersabee, then trails westward over the desert till it joins the high road by the sea at Raphia, thence to make its way, chiefly along the coast, to Egypt. Long before the age of the Patriarchs the all but impregnable rock on which Urusalem was built had been well-known to the kings of Egypt. For years they had coveted it, as an outpost against invaders from the north; and if they did not hold it as a possession of their own, at least they were always eager to keep its king as their ally. Now the only link between Egypt and Urusalem was this road across the desert; hence from times of which we now have record only in fragments of tablets, the envoys and caravans of Egypt must have often passed along it. Down this same road Abraham came when he drove his flocks from Bethel to pitch his tent in the Vale of Mambre by Hebron, and to establish there the cradle of the children of Israel; again a second time, when he had rescued Lot from the league of kings, and on his way home had been blessed by the priest-king of Salem, Melchisedech, who sacrificed in bread and wine. When Jacob returned from Mesopotamia, with his large household and his herds and flocks, we hear of him at Sichern, and finally coming down this same road to Hebron. For it was along this road, close by "Ephrata, that is, Bethlehem", that his wife, Rachel,

died ; whose tomb stands on the roadside, before you enter Bethlehem, to this day. Up this road, too, the dreaming boy Joseph went, never to return, when he was sent by his father in search of his brethren, and "being sent from Hebron he came to Sichem".

We know this road is the same as that of today, first, because the nature of the country to east and west makes any other road impossible ; second, because of Salem and Hebron, some twenty-two miles apart, whose history goes back beyond the earliest times of which we have any record. On this road, some six miles south of Salem, sixteen miles north of Hebron, the story of Jacob tells of "Ephrata, this is Bethlehem", and once it has been mentioned its name continually recurs in Old Testament history. Situated as it was between these two important cities, Ephrata was a convenient halting-place for caravans coming north, which could reach Salem next day, or for herds moving south, which would be content with a day's journey of six miles. But it was otherwise also important ; for it was situated in the midst of perhaps the more fertile district of Canaan, and was what we would call a busy market town. Its crops were abundant, its olives were famous, its vines, with the wine they produced, were said to be better than those of Salem. Its hillsides gave the best pastures to flocks and herds ; it had a special trade in paschal lambs, and other victims for the Temple. The country to the east, tumbling down in steep terraces and gullies to the Dead Sea, more than three thousand feet below, laid Bethlehem-Ephrata open to the rising sun ; to the west the hills between it and the ocean protected it from gales off the salt sea. He who owned Ephrata, "the Fruitful", Bethlehem, "the House of Bread", owned a rich treasure ; and it was well guarded. Long before the time of David it had its surrounding walls ; the Philistines from the

sea coveted it, and for a time possessed it ; Roboam, King of Judah, when Israel in the north was lost to him, made of Bethlehem a fortified station. One may ask why David, when he moved his capital from Hebron, did not fix upon his native town. David was a man of war, and he saw the strategic value of Salem, as history had already proved. Bethlehem, with its attractions, would have been hard to defend from a strong invader.

In the days of Absalom's insurrection, when David fled before him from Jerusalem over Olivet, the deposed king was given special assistance by one Berzillai of Galaad. In return for this kindness, when David was restored to his capital, he took back with him the eldest son of Berzillai, named Chamaam, and bestowed on him special marks of favour ; on his deathbed he strongly recommended Chamaam to the protection of his son, Solomon. Among other gifts, David bestowed on Chamaam a large portion of the rich pastures round Bethlehem. Somewhere on this land, partly to shelter his own flocks, partly for the benefit of the countryside, for this was a common custom with large landholders, partly, too, for the sake of the caravans going to or coming from Jerusalem, Chamaam built a large caravanseraï. Many centuries later we hear of this caravanseraï as still in existence ; for Jeremias tells us that certain Israelites forgathered there, after the murder of Godolias, when they fled to Egypt through fear of Chaldean reprisals. Now there would have been at a place like Bethlehem only one such caravanseraï, and it would have remained through the centuries. Even on our own country lanes our inns go back hundreds of years, and are among our most ancient landmarks ; much more was it so on roads which scarcely altered in a millennium, and where traffic to and fro was always substantially the same. In other parts of the eastern and Roman world ruins of

such caravanserais are still to be seen on the great high roads ; some are in use to this day. Therefore there is good reason to believe that "the inn" of which S. Luke tells us in the story of the Nativity was the same, or its descendant, as the one that had been built by Chamaam, thanks to the beneficence of David. There is one slight piece of corroborative evidence. Students of the site have called attention to the fact that, round Bethlehem, there is only one even spot where a caravanserai could have been conveniently placed, and that is the level ground on the edge of the town, overlooking the valleys that slope immediately down to the Dead Sea, where the Church of the Nativity now stands.

The construction of these "inns" or caravanserais, khans as they are now called, was very simple ; we know them from their modern successors, still scattered over many parts of the east, and from ruins and descriptions that have come down to us. They were built on a level piece of ground off the high road, usually outside some town or village. On this ground a large square was enclosed by four walls. In the middle of the square stakes were fixed at intervals, to which the animals of a caravan were tethered. Round the square, inside the walls and on a level slightly higher than the square itself, ran a covered verandah ; this provided the general accommodation for travellers. Sometimes in the rear of the square, especially if the rest-house had been built against a hill-side, there was a further room, a cave in the hill, turned into a stable, much as many houses in Palestine today have a front room built against a hollow in a rock, thus making two. Sometimes, especially, it would seem, under Greek influence, when some travellers had become more fastidious, these simple caravanserais had attached to them a block of rooms which were hired at a price ; this may be the difference implied between the two words used in the

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Gospels for an "inn", κατάλυμα and πανδοχείον. The "inn" of Bethlehem was a κατάλυμα, that in the parable of the Good Samaritan was a πανδοχείον, where a sick man could be cared for, and the Samaritan paid for his lodging. But, apart from this, these rest-houses were free, as they are today. They were entered by an arched gate, inside which was usually a one-storeyed cottage for the keeper of the place. They were also open to all ; the only hindrance to anyone's entry, whether rich or poor, was when the keeper decided that the rest-house was full. Travellers would enter as they came, drive in their animals, cattle, sheep or beasts of burthen, tether them to the stakes in the open square or stable them in the cave, and select a place on the verandah for their own night's rest. They would bring their bedding, which was nothing but a carpet, and something that would serve as a pillow ; also their food, which they would cook for themselves in their own cooking-pots in the open square ; for drink, for themselves and their beasts, there was usually a well and a trough, either within the walls or immediately outside. When night came, or when the keeper decided that the place was full, the door was bolted from within, and the travellers slept side by side, or talked to each other through the night, leaving sleep to the mid-day siesta on the road the next day. With sunrise all were up and about ; chanted their morning hymn in groups, cooked their morning meal, watered and saddled their beasts, and were off betimes down the road while yet the sun was low, to their next resting-place. However full the khan had been the night before, at a very early hour in the morning it would be empty.

Such caravanserais were very common, dotted at intervals of a few miles along all public highroads, and not least, it would seem, along the roads that traversed Palestine. Apart from the proverbial hospitality of the eastern, and especially of the children

of Israel among themselves, circumstances made these rest-houses both normal and necessary ; as necessary as the post-houses in coaching days in Europe. In our generation, with all our means of quick travelling, there are few things about which we are more liable to lose our perspective than about the length of journeys in past times. It is not much more than a hundred years since a journey from London to Liverpool was a matter of some three days ; the traveller on foot, or with only an ass and its burthen as a companion, would have taken more than twice as long. In Roman times the imperial courier, going at the quickest rate the Empire could provide, with relays of horses and other conveniences, was not expected to cover more than fifty miles a day ; the ordinary traveller, especially the eastern to whom time meant and still means nothing, would have been content with ten or twelve. Consequently, at this distance or less between each other, rest-houses for man and beast grew up almost automatically, both for the traveller's sake, and for the sake of local inhabitants, who might otherwise have been perpetually inconvenienced by the constant passing of caravans. There was a further reason ; especially in hill-country, where highwaymen and dacoits might easily be hidden, travellers would naturally look for some place of comparative safety before it grew dark. In some places not even the villagers in the neighbourhood were to be trusted.

II

With these preliminary explanations we may examine the story of the Nativity as it is told by S. Luke. The decree had gone out from Rome that the people were to be numbered ; the taxes needed re-adjustment and the census must be taken. Usually for the Roman census citizens were counted where they lived,

and no journeys were needed ; but Herod the king had ordered that the census of his people must be made according to the Jewish manner, which required that all should be enrolled in the city of their house. Whether or not it was necessary for women to obey the command seems doubtful ; if not, then we can well understand that Mary had other reasons for going to Bethlehem with Joseph. The prophets had foretold it, the story of their ancestor, David, seemed to have implied it ; the finger of God was in this unexpected disposition and she must follow it. So one morning they set out. They had procured an ass for the journey ; for they must take with them more than it was easy to carry, and Mary, in her condition, must not be overburthened. Asses for such journeys were cheap ; you might hire one, or buy one, at the end of the village, where the single street joined the main road that went east towards Capharnaum, and south over the hill through Samaria to Jerusalem. They had a long march before them ; even if they chose the shortest route through Samaria, they would scarcely reach the Holy City in less than five days. For the distance between Jerusalem and Nazareth was close on sixty miles, the road, after passing Esdraelon, was rough and tiring, in some places down deep valleys and up steep hill-sides, and Mary's plight would compel them to go slowly ; if they covered as much as twelve miles a day they would probably have been content.

It would be an interesting study to follow them on their way. Mary, as we know, was steeped in the Scripture ; therefore at every station on her way she would have been reminded of one event after another which had bearing on the Child that was to be born in the City of David. There was the Valley of Esdraelon, with its memories of Gedeon, of Debora and her victory over the Philistines, of Saul and his battles, till he perished with Jonathan on the hills of Gelboe

to the right. They would pass by the plain that had once been called Dothain, where Joseph had met his fate at the hands of his brethren ; on through Samaria, the land of the northern prophets, especially of Elias and Eliseus. They would come to Sichem, with all its memories, first of Abraham and Jacob, then of the kings of Israel, last of this strange people who now dwelt in the land. Thence to the foot of Mount Hebal and Mount Garizim ; Hebal, where Josue first set up the words of the Law in stone, Garizim the rival sanctuary of the Great Schism. There was Joseph's tomb, which they would have seen, Jacob's well, where they would have rested, before traversing the steep and difficult road that still separated them from the Holy City. Then there was Silo, where the Ark of the Covenant rested for three hundred years, where Anna had prayed and had spoken her Magnificat, where the boy Samuel had heard the call of the Lord. Then came Bethel, where Abraham had first set up an altar to the Lord, where Jacob had seen in his dream the angels of the Lord ascending and descending, where Debora the prophetess had sat under her tree, judging the children of Israel, where Jeroboam set up his golden calf, when he forbade his people to go to Jerusalem any more. There was Gabaon, where David rested the Ark of the Covenant when he brought it back to Jerusalem, the town which, before the temple of Jerusalem was built, had been the chief high place for the children of Israel. All these memories and more could scarcely have failed to have crowded on the minds of the two pilgrims, steeped as they were in the Scriptures, and carrying a burthen whose future story all these scenes, in one way or another, foretold and prefigured.

At last they reached Jerusalem where they would have rested till the day appointed for the census at Bethlehem. They still had some six miles to go,

which in their condition was at least half a day's journey ; moreover, the rest of the way would be far more crowded than the road they had hitherto tramped. Beside the ordinary travellers on this main road from Jerusalem to Egypt, there would have been many others that day ; for Joseph and Mary were not the only two that were making their way to Bethlehem. Loaded camels passed them by, going to or coming from the distant south, sometimes horsemen, almost unknown to them in Nazareth, for this was one of the imperial routes, and the Emperor's men were mounted. All this traffic made it the slower going for this simple pair with their humble beast of burthen. They would pass out by the Jaffa Gate, descend to the Valley of Hinnon, leaving the walls of the great city towering high and invincible behind them. Then the road ascended steadily to a ridge, and from its summit, about midway on their journey, they would see the white, square houses of Bethlehem clustered beneath them on the slope of the hill to the right of the great highway. From thence the walking was a little easier, for there were no more ascents to climb. They passed the tomb of Rachel, which again brought up many memories ; perhaps she who was about to be a mother that night thought with special affection of the mother of Benjamin, who had died in childbirth on that roadside. Before the dark had closed in they had reached the outskirts of Bethlehem, the House of Bread.

There was only one rest-house in Bethlehem ; apart from the regular custom on these highroads, S. Luke implies it when he speaks of "the" inn. Situated as it was, fifteen miles from Hebron, and six from Jerusalem, the greater caravans, and the wealthier travellers, who might cover twenty miles or more a day, would not need to break their journey there ; only those for whom such a distance was too

much, shepherds driving their flocks to market, dealers in oxen, quarrymen bringing up stone from the desert quarries, footsore poor, would seek the shelter of the Bethlehem roadside inn. Ordinarily there would have been ample accommodation for the travellers from Nazareth, but on this evening the rest-house was full. Visitors besides themselves had come before them from all the country round to be enrolled on the morrow; large as the rest-house was, every available space, on the verandah, in the central square, in the stable beyond, had long since been occupied, and the bolt had been drawn for the night. There was no question of rudeness or inhospitality; no question, either of picking and choosing between guests; such distinctions did not exist in a wayside rest-house. It was merely a matter of order, and the travellers from Nazareth had come too late. It was as Mary described the event to Luke, that "there was no room at the inn".

If we ask ourselves, without any prejudice, what Joseph would have done under these circumstances, we can only reply that he would have done what any other Jew of his time would have done; he would have counted on the universal hospitality of his people. He would have gone to the nearest cottage and stated his case, and he would have been confident that, if it was possible to find for himself and Mary a lodging, he would not be turned away. If the cave of Bethlehem venerated today is the actual cave of the Nativity, and Palestinian archaeologists hold that it is one of the best authenticated spots in the Holy Land, then it would seem that Joseph had not far to go. He would have knocked at the door of the nearest cottage. Almost certainly he would have been told that the one and only room was already full. But there was the rock-stable at the back of the house, with an entrance for the cattle from outside; they might go round to that entrance

and, as the animals were out in the fields, they might put up there for the night.

We would suggest that this arrangement explains and satisfies all that is told us concerning the Nativity. In the first place, the cave of Bethlehem could scarcely have been, as some have suggested, the stable of the rest-house. We are expressly told that "there was no room at the inn"; that is, it was full, both of men and beasts, in which case the stable, too, if there was one, was wholly occupied. Moreover, the evidence seems to show that the birth of Our Lord took place in a secluded spot; S. Luke's narrative implies it, and the visit of the shepherds later in the night confirms it. "They came with haste: and they found Mary and Joseph, and the infant lying in the manger", and apparently no one else, for "Joseph" is added to the words of the angel. This would not have been the case in any stable connected with the "inn". Thirdly, the shepherds evidently had access to the stable from outside, without disturbing anyone else; this would not have been possible at the stable of the "inn", which would have been closed like the rest, but would have been normal in the rock-stable connected with a herdsman's cottage. Fourthly, the cave had a manger; this remark alone would seem to indicate that the cave was not, as some have described it, just a chance hole in the hillside where cattle might take shelter, but was a stable in regular use.

All this, we must grant, is only conjecture. Still, it is conjecture founded, first, on the customs and conditions of the time which we know, second, on the tiny details in the narrative which are easily passed over. Also it seems to reconcile various parts of the account which at first suggest some inconsistencies, which other conjectures do not remove: for instance, the proximity of the cave to the town and to the rest-house, with the fact of the seclusion in a place and at a time of great turmoil; the visit of the shepherds,

without attracting attention or finding any difficulty of access, and their going away to tell others in the town, while those in the immediate neighbourhood noticed nothing. The subsequent story shows that by no means all who were round about the cave that night realized what had taken place in their midst. In a day or two more the crowd that had gathered in Bethlehem would have scattered; now there would have been abundance of room at the inn. But it was not customary to stay at these rest-houses more than one or two nights; care was taken that they were not turned into permanent dwellings for vagrants. Joseph, therefore, would not have gone there later for shelter. Instead, it would have been easy for him to find a home for the mother and the new-born child in some cottage; not unlikely, when the crowd was gone, they would have moved from the stable into the house which had first provided them with a resting-place.

In eight days was the Circumcision; in forty days they must take the Child to be presented in the Temple, on which occasion they would have spent the night in Jerusalem. Later, how long later we seem to have no means of knowing, we are told that the Wise Men "entered the house", which no guide but the star pointed out to them, and that there "they found the child and his mother". But this "house", again it would seem from the narrative, was on the edge of the town and not in its midst. For the coming and going of these men's caravan created little disturbance; no doubt, like other caravans, it put up in the inn close by, and its early departure next day, before it was light, would be looked upon as nothing strange for travellers who had a long journey across the desert. The sudden and unnoticed flight of the family, down the Hebron road to Egypt, would also suggest that the point of departure was still the cottage close by the rest-house of "Chamaam on the edge of the town".

✠ ALBAN GOODIER.

NEWMAN AS A LITERARY ARTIST

"TO include Bossuet among men of letters would," says M. Jacques Boulenger, the French historian, "be an impertinence. All his works were occasional and composed, not for art, but for action." What M. Boulenger says of his great compatriot is no less true of Newman. The most widely famous of his books, the one which made him known to the world at large and which has earned him a foremost place among the great literary figures, not of his own country alone but of the world, was called forth by an occasion, and, as the event proved, a signally memorable one ; while *Verses on Various Occasions*, *Sermons Preached on Various Occasions*, are among the unassuming titles that he has given to his books. For Newman, literature was a means to an end, never an end in itself. If he proved himself to be among the greatest masters of English prose of his own, or indeed of any other generation, that was, so to speak, merely accidental. If he strove—and strive he did with something like agony, the effort of composition affecting him, on his own confession, with something like physical pain—it was with no literary ambition as such, but solely in order that he might body forth with the utmost measure of truth and clarity the idea, the spiritual vision within him. His aim was urgent, practical, we might almost call it utilitarian, and art, if it was his instrument, was certainly not his object. Nothing, we may be sure, would have been more repugnant to him than the notion inherent in the saying, so popular in the last decade of the nineteenth century, "Art for Art's sake." The literary art, as he conceived it, was but the handmaiden of religious truth, the means of spreading the faith that was within him.

It is therefore almost a paradox that one so devoid of artistic ambitions should have proved

himself by far the greatest literary artist of his age. There can be no mistake about it, John Henry Newman is one of the glories of English literature. In the long list of those whose names adorn our literary heritage, none shines with a fairer or more enduring lustre than his. Of him, all Englishmen who take pride in the literature of their race speak with veneration. That is so today. It was so even in his own day, and that, when one comes to think of it, is not a little remarkable. We, in this twentieth century, have little notion of what it was to be a Catholic, or to become one, seventy or eighty years ago. Newman, in a memorable page, has drawn a picture of the sort of lives led by the adherents of the Old Religion in the earlier half of the nineteenth century, and of the condition of something like helotry into which they had fallen :

Not a sect, not even an interest, as men conceived of it—not a body, however small, representative of the Great Communion abroad—but a mere handful of individuals, who might be counted, like the pebbles and *detritus* of the great deluge, and who, forsooth, merely happened to retain a creed which, in its day indeed, was the profession of a Church. Here a set of poor Irishmen, coming and going at harvest time, or a colony of them lodged in a miserable quarter of the vast metropolis. There, perhaps, an elderly person, seen walking in the streets, grave and solitary, and strange, though noble in bearing, and said to be of good family, and a “Roman Catholic”. An old-fashioned house of gloomy appearance, closed in with high walls, with an iron gate, and yews, and the report attaching to it that “Roman Catholics” lived there ; but who they were, or what they did, or what was meant by calling them Roman Catholics no one could tell.

And he goes on to describe them as being “found in corners, and alleys, and cellars, and the housetops, or in the recesses of the country ; cut off from the populous world around them, and dimly seen, as if

through a mist or in twilight, as ghosts flitting to and fro, by the high Protestants, the lords of the earth".

Is it not strange then, is it not an astounding thing, that one who embraced so unpopular, so fallen a cause, who elected to champion a faith so despised, so reviled, should nevertheless have earned not only the admiration and regard, but the affection and veneration of his countrymen? And how was the miracle wrought? Newman was no popular figure, he did not court the plaudits of the many, he did not come down into the market-place, he did not deliver impassioned speeches to vast audiences and sway them with the tempest of his eloquence. For a number of years his life was almost that of a recluse, in his Oratory—in *nidulo suo*—at Birmingham, where he lived surrounded by a few devoted priests, his friends and followers who, with him, had crossed the frontier and made their home, as it were, in a new land. How was it then that he impressed himself so indelibly on the minds and hearts of his countrymen? The answer is by his writings, and by one book in particular, by that most moving, most poignant story of his spiritual and intellectual life which he has entitled *Apologia pro Sua Vita*.

One of the worst things that can happen to a man who is generous and fair-minded is, in blindly attempting the defence of some cause that is dear to him, to be led into doing a mean and despicable action. Finding himself with his back to the wall, and in his extremity using weapons unworthy of him, he loses his self-possession, he grows furious not only with his foe, but with himself, and, "daring damnation", lays about him recklessly. That had been the case with Charles Kingsley. It is not necessary here to recapitulate the circumstances of that famous duel. Everybody knows how, to put it briefly, Kingsley taxed the Catholic priesthood in general and Newman in particular with lying, accusing the latter of having

publicly declared his approval of this disregard for the truth. Pressed by Newman to state when and where he had declared any such thing, Kingsley floundered and prevaricated, and at last referred him to a sermon which had not only been preached by Newman when he was still an Anglican, but was in no sense patient of the interpretation which Kingsley tried to put on it. "What then does Dr. Newman mean?" cried Kingsley at last. I need not go on with the story. The whole book is an answer to that question, "What does Dr. Newman mean?" "He shall know," replied Newman, and forthwith he proceeded to pluck out the heart of his own mystery and display it to the world, not for his own sake alone, but for the sake of the Catholic priesthood on whom so vile a calumny had been laid. Having set his hand to the task, he gave himself no rest until it was completed. Day after day, hardly giving himself time for meals, working sometimes as many as sixteen hours at a stretch, he stood at his tall desk writing what was to prove not only a classic in his own language, but one of the literary landmarks of the world.

Never within living memory had music like this fallen on the public ear. The crowd had stopped to listen, out of curiosity, for the crowd ever loves a duel. Now, they stood entranced like "wonder-wounded hearers". If it was the duel that at first attracted them, it was not the duel that retained them, for Kingsley vanished from the scene very early in the proceedings. No ; it was not the duel, but the beauty and pathos of the story that was being unfolded —this and the exquisite music in which it was conveyed.

The mention of the word music brings me to what I think is the great secret of Newman's incomparable style. Music which is so all-important in poetry, the harmony, cadence, rhythm by which the poet

touches the heart, awakening emotions beyond the logical significance of the words themselves—these things also have their place in prose.

Prose, in its highest perfection, has this in common with great poetry, namely, that not a word, not so much even as a syllable, can be changed without detriment to the whole. Wordsworth, for example, speaks in a famous passage of

the fierce confederate storm,
Of sorrow, barricadoed ever more
Within the walls of cities. . . .

It would be a singularly insensitive ear that would be unconscious of a notable deterioration in the beauty of that passage if "*barricaded*" were substituted for "*barricadoed*". Why this should be so we will not stop to inquire, but that so it is will hardly be denied. Let me be permitted one more instance. Everyone is familiar with Keats's lines :

The moving waters at their priestlike task
Of pure ablution round earth's human shores.

Matthew Arnold, who ought to have known better, once misquoted this passage and spoke of

The moving waters at their priestlike task
Of *cold* ablution round earth's human shores.

Only those who have no ear for the subtler *nuances* of verbal music will say that it matters little or nothing whether Keats said "pure ablution" or "cold ablution" and that, anyhow, the general meaning is, in either case, the same. It makes all the difference in the world ; nor, unless we give to the word "meaning" its narrowest and most prosaic interpretation, can we truthfully say that the meaning is the same. If we

can speak of the meaning of a piece of music (however elusive, vague and insusceptible of definition that meaning may be), we can speak of the meaning of poetry considered, not only as a collection of words arranged in logical sequence, but as a concatenation resulting in a musical cadence. Who would maintain that such a line as Virgil's

Tendebantque manus ripae ulterioris amore

does not owe its mysterious and abiding charm to the music it distils? Who would deny that not an echo of that charm could remain in a translation, however faithful to the letter it might be?

This digression is not, perhaps, so irrelevant as might at first appear, for Newman's prose, at any rate where he is giving utterance to some deep emotion, or threading his way with infinite skill through the mazes of some delicate train of thought, when to stray but a hairbreadth would spell disaster to his argument, is of that perfection, the perfection of great poetry, when not a word, not a vowel-sound, can be altered with impunity. One might illustrate this from innumerable passages from his writings. I take one, and I take it because it is not of a highly emotional nature; it is not what one would call an eloquent passage, it rises to no great rhetorical heights: on the contrary, it is quiet and sedate, and it would provide little or no scope to the professional elocutionist; and yet it is a passage of extraordinary beauty, extraordinary distinction, a passage which, it is safe to say, none but Newman could have written. It is, in its noble simplicity, highly characteristic of Newman's prose. He was addressing the students of the Medical School in the Catholic University at Dublin of which he was Rector. He had drawn attention to the difference between the evidence we have of the material world, and the comparatively

elusive nature of the dictates of conscience and the intimations of faith. Then he proceeds as follows :

The physical nature lies before us, patent to the sight, ready to the touch, appealing to the senses in so unequivocal a way that the science which is founded upon it is as real to us as the fact of our personal existence. But the phenomena which are the basis of morals and Religion have nothing of this luminous evidence. Instead of being obtruded upon our notice, so that we cannot possibly overlook them, they are the dictates either of Conscience or of Faith. They are faint shadows and tracings, certain indeed, but delicate, fragile, and almost evanescent, which the mind recognizes at one time, not at another—discerns when it is calm, loses when it is in agitation. The reflection of sky and mountains in the lake is a proof that sky and mountains are around it, but the twilight, or the mist, or the sudden storm hurries away the beautiful image, which leaves behind it no memorial of what it was.

One might have selected many a more sonorous, many a more glowing, many a more poignant page than that : "Canterbury has gone its way, York is gone, and Winchester is gone. . . ." I need not proceed ; everyone is familiar with that, and with the sermon from which it is drawn, the "Second Spring". That has, indeed, the "lyrical cry". Then there are the inexpressibly moving and still more familiar words which bring the *Apologia* to a close. If one had been addressing one's remarks to a popular audience, to those who did not know Newman or knew him but little, passages like those would have been the ones to choose. But in the instance I have given it is precisely the subdued tone, the delicate colouring—as of some rare mezzotint—that renders it so appropriate to my present purpose, for, it is to be observed that, though when occasion demands Newman can play upon the whole gamut of human emotion, there is, too, always with him, even in his

quietist, even in his most matter of fact, moments a certain distinction, a certain inalienable nobility by which we never fail to recognize him—*vera incessu patuit dea*.

The passage just quoted, with its exquisite simile of the sky and mountains, is Attic in its purity and restraint, and it affords an instance of one of Newman's most delightful characteristics as a writer. He will be developing an argument, or elaborating a theory, or dissecting a tangled skein of thought in language wonderfully precise, and, it may be, a little austere, when, suddenly, the logician, or the theologian, or the moralist will give place to the poet, and a "gem of purest ray serene" will illumine the page with an unforgettable radiance. Such is the immortal passage with which, in his "Grammar of Assent", he illustrates the difference between Notional and Real Assents, the assent which we accord to a proposition with our intellect as a result of an argument or process of ratiocination, as contrasted with the assent which we give with our whole being—heart, mind and soul—to a truth of which we ourselves have had intimate, familiar experience :

Let us consider [says Newman] how differently young and old are affected by the words of some classic author, such as Homer or Horace. Passages which to a boy are but rhetorical commonplaces, neither better nor worse than a hundred others which any clever writer might supply, which he gets by heart and thinks very fine, and imitates, as he thinks, successfully, in his own flowing versification, at length come home to him, when long years have past, and he has had experience of life, and pierce him, as if he had never before known them, with their sad earnestness and vivid exactness. Then he comes to understand how it is that lines, the birth of some chance morning or evening at an Ionian festival, or among the Sabine hills, have lasted generation after generation, for thousands of years, with a power over the mind, and a charm, which the current

literature of his own day, with all its obvious advantages, is utterly unable to rival. Perhaps this is the reason of the medieval opinion about Virgil, as if a prophet or magician ; his single words and phrases, his pathetic half lines, giving utterance, as the voice of Nature herself, to that pain and weariness, yet hope of better things, which is the experience of her children in every time.

Virgil, who, of all the poets of antiquity, was nearest his heart, lends grace to many a phrase of Newman's, and those who study him intently will not fail to catch echo upon echo of that incomparable music. For instance, in the passage in which he compares the informations of faith to the transitory reflection of sky and mountains in the lake, it is hardly to be doubted that, when he spoke of the twilight, or the mist, or the sudden storm, which hurries away the beautiful image, he had somewhere in the back of his mind this line from the fourth of Virgil's *Georgics*,

Vesper ubi aut hibernus agit de montibus imber,

the line which tells how evening (with its twilight and mist), or the wintry rainstorm drives down the birds from the mountains to seek shelter in the wooded valleys.

I have spoken of Newman's prose as being essentially musical, and in truth he could orchestrate with words as triumphantly as a Mozart or a Beethoven with instruments. Listen to this passage in which Newman laments that Christianity has had

no Virgil to describe the old monks at their rural labours, as it has had a Sacchi or a Domenichino to paint them ! How could he have portrayed S. Paulinus or S. Serenus in his garden, who could draw so beautiful a picture of the old Corycian, raising amid the thicket his scanty pot-herbs upon the nook of land which "was not good for tillage, nor for pasture, nor for vines" ! . . . He who loved the valley,

winding stream, and wood, and the hidden life which they offer, and the deep lessons which they whisper, how could he have illustrated that wonderful union of prayer, penance, toil, and literary work, the true *otium cum dignitate*, a fruitful leisure and a meek-hearted dignity, which is exemplified in the Benedictine ! That ethereal fire which enabled the prince of Latin poets to take up the Sibyl's strain and to adumbrate the glories of a supernatural future, that serene philosophy, which has strewn his poems with sentiments that come home to the heart, that intimate sympathy with the sorrows of human kind and with the action and passion of human nature, how well would they have served to illustrate the patriarchal history and office of the monks in the broad German countries, or the deeds, the words, and the visions of a S. Odilo or a S. Aelred !

What rich splendour in the sentence beginning with the words "That ethereal fire . . ." What calmness and serenity in the words which follow ! The opening crashes with the sound of a concourse of violins, to be followed by tranquil wood-notes, as of flutes or oboes.

No one now contests the claim of Newman to be considered as one of the great masters of English prose ; but there is a sense in which he is unique, standing apart from all his rivals. The English language, it is commonly supposed, is better suited to poetry than to prose, in contrast to French, which, with its clarity, its precision, is an instrument peculiarly adapted to prose. Perhaps the unique achievement, the glory of Newman, is that he did for English prose what Virgil did for the Latin hexameter. The qualities of grandeur, majesty, with which Lucretius had invested it Virgil indeed retained, but he breathed into it a lightness, an airiness, an indescribable grace and ease which it had never hitherto possessed and which it never afterwards regained. Something akin to this is what Newman did for English prose, and the disabilities under which English as a prose medium

had been supposed to labour disappeared in the lucid perfection of his style.

There were doubtless great prose writers before Newman, writers who had drawn rich and majestic harmonies from the English language. A literature which can boast of a Jeremy Taylor, a John Donne, a Sir Thomas Browne, an Addison, a De Quincey, a Charles Lamb has no need to be ashamed of its prose writers. Yet Newman's splendour is in some way different from these, it is a limpid and translucent splendour, it is highly civilized, highly urbane, it has that quality which suggests the sunny shores of the Mediterranean, the shining promontories of Greece. We may liken it to that clear air, that delicate and brilliant atmosphere of Attica, which he himself praised so highly, and which offers so deep a contrast to our own dim seas and misty horizons. To adapt what Matthew Arnold once said of Homer's poetry, we may claim for Newman's prose that it has all the energy and power of the prose of our ruder climates, but that it has, besides, the pure lines of an Ionian horizon, the liquid clearness of an Ionian sky.

But we must beware of laying too much stress on the craftsmanship of Newman, or we may be in danger of overlooking the true secret of style. A craftsman, conscientious and infinitely painstaking, he certainly was, writing, re-writing, altering, amending over and over again until he was, not indeed satisfied, for the true artist is never satisfied, but until he deemed that he could do no more to mirror in words the idea, the vision, within him. Not even Flaubert could have lavished more pains over his periods. Those sentences that seem to flow as artlessly, as naturally and spontaneously as a well-spring from its source, were usually the product of the most exacting attentiveness. Even of his letters he used to make a preliminary draft. It is doubtless true that the prose-writer, like the poet, is born, not made,

and Newman, we may take it, owes his pre-eminence to his native gifts of heart and mind and spirit. Yet no man was ever at greater pains than he to improve and perfect the genius with which Nature had endowed him. The only one of his works which was written *currente calamo*, so to speak, was the *Apologia*—a notable exception it is true—and that was dashed off, at white heat, in seven successive weeks. That he did not suffer his talent to remain unburnished is not to be contested. But that does not account, save in a very minor degree, for the charm, the irresistible fascination which laid, and, as long as the English language continues to be read and studied, will never cease to lay, its spell on all who are not indifferent to Beauty, whether in literature or in life. For what, after all, is *style* in a writer who is truly great? What is it but the essence of the man himself, of his innermost being manifesting itself, one might almost say *incarnating* itself, in language? It is, to use Newman's own words, "as personal to him as his shadow". It is not something of which he can possess, or dispossess, himself at will, something that he can assume or discard like a mantle. It is as inseparable from him as the expression of his countenance, the light in his eyes. It is as much his, as much part of him, as the rose's scent is of the rose. In the last analysis, then, the beauty of Newman's language, the grace, the charm, the tenderness, the simplicity, the purity, the light which invest it, are but echoes of the music in his heart, the mysterious, ineffable efflorescence of his rare and gifted spirit, the mirrored radiance of his soul.

J. LEWIS MAY.

DIVINE PREPARATIONS

A STORY is told of a French prelate, the Cardinal Archbishop of a great city in France, in the bad persecuting days of the third Republic, that whenever his entourage pressed him to strike back boldly he answered with benignity: "*Patience, mes amis, le bon Dieu prépare quelque chose.*" This phrase, which came to the ears of many French ecclesiastics, was interpreted according to the mood of each hearer. Some said that the illustrious prelate, in thus putting the burden of action on God was showing cowardice, whilst others, of a more mystical trend of mind, readily fell in with the optimism of which the phrase was born. It is certain that since the days to which my anecdote refers much has happened in France for her spiritual good in ways which could not then be foreseen. God has prepared surprises for the Church of France, and one of those surprises is the cult for the Little Flower, who saw the light of day just at the time when so many people thought that there was no hope for France except in a kind of retaliatory action on the part of the persecuted French Catholics.

Every Christian, and certainly every priest, and most of all every theologian, must possess a belief in God's work in preparing future events. The Almighty Lord of heaven and earth not only brings about the great marvels of nature and grace but He prepares their advent with utmost care. To these activities I give the name which is at the head of this article: The Divine Preparations. God prepares from afar off glories that often will only be realized at the end of time. He moulds generations of human beings with a view to favours which they will not receive themselves but which will be granted to their offspring after many centuries. He prepares a nation for the grace of Christianity through long vicissitudes

of political and moral upheavals and gradual illuminations of minds ; He even prepares one period of the Church for splendours of sanctity which will come to fruition at a much later period. Then He prepares the great conversions, either of individuals or of groups of men, with adorable longanimity, having fixed the day when the Spirit will be poured forth. Not to distinguish in God's action between the divine work of preparation and the divine deed of execution is to go contrary to all traditional Catholic thought and means likewise a disastrous impoverishment of our theology. I need not insist much on the dogmatic principle that in God Himself there is no distinction of action : all His actions are in the indivisible plenitude of His eternity. The distinction is in the results of the divine activity in the creature ; and from the creature's point of view, according to Catholic theology, it is most accurate to speak of the preparations of God in contradistinction to God's final achievements. To quote the most prodigious instance, which is also the one best known, all Catholic theology professes that the Incarnation was first prepared by God and then carried out by Him at a given moment in time. "Whereof I am made a minister of God, which is given me towards you, that I may fulfil the word of God : the mystery which hath been hidden from ages and generations, but now is manifested to his saints." (Col. i, 25, 26.)

Now this double action of preparation and execution has entirely different characteristics, has a completely distinct ethos. The commonest way of putting this difference is to call the Old Testament the period of preparation and the New Testament the time of execution ; in other words, the behaviour and the policy of God in His external dealings with men was not the same when He was either preparing man for the great grace of the Incarnation or actually bestowing upon man that grace.

The question that will be asked at the very start is this : why should an omnipotent Agent follow a slow process of preparation when it is certainly within His power to put forth at once, without delay, the complete work, the finished article ? Is there not some unreality of thought in this facile division of the divine dealings with creation in preparation and execution ; is it not rather our imagination that sees in the older dealings of God with man a preparatory nature, when after all those divine contacts with humanity had already their own finality ?

It is of course to be confessed that for this doctrine of the divine preparations we depend on the Scriptures and tradition. It is, as everyone must see, an optimistic view of humanity to give importance to the element of the divine preparations in the history of mankind, for it is only too evident that men, either individually or corporately, at given moments are in a very low state of spirituality. Now the doctrine of divine preparations makes it possible for us to see God at work in those inert masses, preparing some future manifestation of life. That this is being done, I say, is the authentic Christian view of God's saving activities and even of God's sanctifying activities. Why it should be thus we cannot say : Christian theology admits the fact of divine preparation and rejoices in the spiritual possibilities it contains. Why should the Lord send a precursor to prepare the heart of His people for the coming of One who was much mightier than that precursor and who did innumerable miracles whilst the forerunner never worked a sign ? To our limited intelligence the stepping of Christ from His forty days' fast in the wilderness into Jewish society would seem to be the most wonderful approach of God to man, immediate, personal, all-coercing ; yet is there anything more authentically established in the New Dispensation than the nature of the precursor's mission : *Parare*

vias Domini, to prepare a road for the coming of the Lord? The providence of preparation belongs, no doubt, to the mystery of divine predestination, the sacrosanct mystery of man being saved by God's grace and not yet being saved without humanity's free co-operation. As we have already remarked, the theology of the divine preparations is a portion of Christian optimism, as it gives hope to even the most forlorn causes because, at the bottom of the deepest misery, there is the divine seed prepared for the life of the last days.

A distinction may be made between the providence of God and the preparations of God ; for when we speak of God as preparing anything we mean more than the watchfulness of the Creator of all things over His handiwork ; we think of the Almighty in terms, not only of foresight and foreknowledge but of active preoccupation. He has already in hand the business whose conclusion will not be seen till the fullness of time has arrived, till the pre-ordained hour has struck.

It is in the very nature of preparation that at no time should the hand of God be taken off from the clay which it is slowly moulding into its pre-destined shape. Preparation means action, continuous, unceasing action ; it is essentially the leaven put into the three measures of meal and working until the the whole be leavened. It is thus part of the divine preparation that the creature should be under the influence of God's activity for a definite end, though the creature's response to the divine breath be very incomplete. Divine preparations are therefore portions of the heavenly plan to save all men and to bring them to the knowledge of the truth.

The supreme instance of the divine preparations, the forming of the Jewish people for the coming of the Messias, has this characteristic very forcibly ; preparation though it was, it had at the same time a

saving power through the expectation of the coming Redeemer : "Now I say : As long as the heir is a child, he differeth nothing from a servant, though he be lord of all, But is under tutors and governors until the time appointed by the father. So we also, when we were children, were serving under the elements of the world. But when the fullness of the time was come, God sent His Son, made of woman, made under the law ; that he might redeem those that were under the law : that we might receive the adoption of sons. And because you are sons, God hath sent the spirit of his Son into your hearts, crying Abba, Father." (Gal. iv, 1-6.) As theologians would say, after S. Paul, the ancient Dispensation saved men, not indeed in its own virtue but through the hope in Him that was to come ; the New Dispensation, on the contrary, being essentially a fulfilment, saves directly, through its own power. If there were not already that initial saving power in the Old Dispensation it would not be a portion of God's mighty plan for bringing man out of darkness into the kingdom of the Son of His love.

This apparent contradiction of a divine action being preparation and yet being in a measure already the Breath of the Spirit, is wonderfully brought out by S. Peter in his first Epistle : "Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and diligently searched, who prophesied of the grace to come in you. Searching what or what manner of time the Spirit of Christ in them did signify, when it foretold those sufferings that are in Christ and the glories that should follow. To whom it was revealed that, not to themselves but to you, they ministered those things which are now declared to you by them that have preached the gospel to you : the Holy Ghost being sent down from heaven, on whom the angels desire to look." (1 Pet. i, 9-12.) S. Peter speaks of those

prophets in the highest terms. The Spirit of Christ was at work by anticipation in their souls and yet not for them were the glories which they beheld, they were only doing preparatory work, ministering, or passing on as an unfinished article a creed that one day would have all the splendours of a personal divine truth, the Holy Ghost Himself being sent as the Spirit of all truth. Such plenitude did not exist in the days of the prophets.

The often-used similitude of the sower and the reaper makes more clear for us the nature of the divine preparations. We see from the words of the Scriptures that the progressive development of the supernatural order is an uninterrupted process ; the harvesting is described invariably as an act for which God was waiting, an office which differs from everything which preceded it, though whatever went before was making for the supreme event, the reaping. Most instructive in these matters are Christ's words to His apostles at the well of Jacob, after His speech with the Samaritan woman : "Do not you say : There are yet four months, and then the harvest cometh ? Behold, I say to you, lift up your eyes, and see the countries. For they are white already to harvest. And he that reapeth receiveth wages and gathereth fruit unto life everlasting : that both he that soweth and he that reapeth may rejoice together. For in this is the saying true : That it is one man that soweth, and it is another that reapeth. I have sent you to reap that in which you did not labour. Others have laboured : and you have entered into their labours." (John iv, 35-38.)

The apostles are described as reapers, as men who benefit by the toils of those who went before them ; this is contrary to what we should naturally attribute to the apostles ; we should speak of them as the labourers and sowers, the men who did the pioneer work, the toilers of the first hour, with unbroken land

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before them. Christ's description of their true mission gives the lie to that view ; His words are explicit : "I have sent you to reap that in which you did not labour. Others have laboured : and you have entered into their labours." When the apostles were sent forth they found the countries white already to harvest ; Christ's words are too definite to allow us to give another explanation of the true mission of the first Christian workers ; though to our eyes they may appear as sowers, before the eyes of God they are reapers, because God sees the preparation that has gone before and of which He was the principal Author. The human eye could not detect this readiness and preparedness of the world into which the apostles were sent, but the words of the Son of God at Jacob's well are the revelation of the hidden mystery of the divine activities in the long centuries that preceded the apostolic work. The oneness and continuousness of the divine influence also stand revealed in that discourse of Christ ; the chosen men who were God's instruments in the preparatory period are not without their merit and their reward, for, as already said, preparation in all its aspects already belongs to the supernatural order : "that both he that soweth and he that reapeth may rejoice together". Yet how different was their work, how diverse their conditions ! There is, after all, only one harvest, everything else is labour and expectation : "For in this is the saying true : That it is one man that soweth and it is another that reapeth." Not only are they two different individuals, but their whole grace, their whole character is different ; superficially they hardly seem to belong to the same cause. It is like two men of whom one belongs to the triumphant cause whilst the other seems definitely to be on the struggling side. Profound are the psychological differences produced by those two states, but in the all-embracing complexities of the divine preparation the two workers

share in the feeling of triumph: "that both he that soweth and he that reapeth may rejoice together".

The mystery of the divine preparation is again described for us magnificently in the fourteenth chapter of the Apocalypse: "And I saw: and behold a white cloud and upon the cloud one sitting like to the Son of man, having on his head a crown of gold and in his hand a sharp sickle. And another angel came out from the temple, crying with a loud voice to him that sat upon the cloud: Thrust in thy sickle and reap, because the hour is come to reap. For the harvest of the earth is ripe. And he that sat upon the cloud thrust his sickle into the earth: and the earth was reaped." (Apoc. xiv, 14-16.)

Here we have brought out in a splendid vision that element of precision which is part of the divine preparation. An hour comes when suddenly everything bursts into ripeness, and the glory of that hour is ample compensation for the painfulness of the long wait. The Son of man sits on a cloud holding in His hand the sharp sickle, yet He will not thrust in the sickle and reap till a voice declares that all is ready.

The work of the divine preparation has many aspects; as a universal principle we may lay down that there are no final results in the supernatural order without their preceding period of preparation; whatever obtains finality has before passed through the transient stage. Perhaps the only exception we can make to this rule is the justification of infants in Baptism. The first coming of Christ is a final achievement, a fulfilment of promises, a plenitude of times; so will be the second coming of Christ. The justification of a human soul also is a final achievement. The salvation of that soul through the gift of perseverance is again a final achievement and every increase of charity in a soul belongs to the same category.

Then there is the establishment in the Church herself of supernatural institutions, such as religious Orders ; they also have a finality of their own in the kingdom of Christ. Now in all these glorious instances the period of preparation is evident and constitutes the human interest of the ultimate success.

The Council of Trent, in its great and elaborate description of man's justification, pays full attention to the preparatory period. That radical transformation of the soul of man, its justification, when he becomes just after having been unjust, friend after having been a foe, comes on the top of an immense wave of graces and activities which are not justification yet, but only a disposition and a preparation for it. The length of time it may take before the miracle of internal justification takes place is immaterial in a way ; the thing that is all-important is justification itself, even if the process of acquiring the proper dispositions for it takes a life-time. We ought to think of God as standing at the end of the road to receive sinful man into His arms ; it is the final divine embrace that matters, not the length of the road over which man has travelled to his Maker. To come to God unprepared or less prepared is a greater loss than to come to God late but well-prepared. It is the preparation that counts, not the rapidity of the travelling.

On account of its practical bearing, it will be worth our while to review here briefly the doctrine of the Council of Trent concerning that preparation which leads up ultimately to man's transformation when he is reborn in Christ. Says the Council :

Men are prepared for that supreme justice when they are moved towards God freely, stirred up and helped by divine grace and receiving faith through hearing, then they believe that those things are true which are revealed by God and are promised by God. Before all things they

begin to realize that the sinner is justified by God through grace, in virtue of the Redemption which is in Christ Jesus. Feeling themselves to be sinners they tremble at the divine justice, and from that sentiment of fear they pass on to the consideration of God's mercy ; they begin to hope, to have confidence that God will be propitious to them for the sake of Christ. Then they begin to love Him as the Fount of all justice, they turn against sin through a certain hatred of it and a sort of detestation through that repentance which is necessary for Baptism. Then they propose to receive Baptism, to begin a new life and to observe the divine precepts. Of that disposition it is written : "He who comes unto God must believe that He exists and that He gives rewards to those who seek Him."

Here we are dealing, as it is evident, with entirely supernatural elements, and yet none of them rises above the preparatory state. On the other hand, the presence of any of those dispositions in a man's soul, though it is not justification yet, is of supreme value because God does not want to leave His work unfinished.

The progress of the Christian in sanctity when once he has been reborn in Christ is not without the preparatory element. Fidelity to one grace receives the reward of that grace, but it does something more : it prepares the soul in a most direct way for a higher grace.

That internal preparation by which the lower graces dispose for the higher one is thus expressed by St. Paul : "Being confident of this very thing : that he who hath begun a good work in you will perfect it unto the day of Christ Jesus." (Phil. i, 6.)

Many years of holy life may be, in God's design, the indispensable preparation for special graces which will elevate the soul to heroic sanctity, perhaps in the very last hour of life. In Thomistic theology the higher act of charity holds an enormous importance ; it has a sort of retro-active power to make all

retarded graces arrive at once and flood the soul to over-flowing. That preparation should hold such a big place in the life of even those who are in charity is, of course, consonant with all we know concerning the laws of life. Christ Himself expresses that law in its supernatural aspect when He says that "he that has shall receive and shall abound". The man who was faithful with his talents received not only the reward of his activity but was also given the talent of the man who had neglected it. He was eminently fit for this enriching.

I do not apologize for this lengthy theological *exposé* of that aspect of the supernatural order, the divine preparations. The matter is of course eminently practical, it enters into the understanding of our priestly work in all its ramifications. We must accept ungrudgingly the office of sowers and leave to others the joy of being reapers if such be the distribution of the evangelical labours. An understanding of God's ways is the first degree of wisdom for the priest; we must learn how to walk with God, we must know how to run with God, but we must also learn to stop with God when God stops, to move slowly when the Lord of heaven is not in a hurry. The priest ought to be as farsighted as God, and to do this let him become as a little child; for then the Lord will let him repose on His shoulder, which is the natural way for the child to see as far as the father.

If anything is brought home to us with overwhelming evidence in the world of souls it is the fact that nothing moves according to a time-table; scheduled time-tables for spiritual progress may be drawn up with the greatest ease but not once do those nice arrangements come exactly true in life; even the broadest outline of spiritual progress, the division of life into the purgative, the illuminative and the unitive is more a difference of graces than a difference of times. Things do not proceed with such

precision ; there are disconcerting overlappings and still more disconcerting recoils from positions once gained. The only certain rule is the action of the Holy Ghost guiding the soul, not on a road as straight as a Roman road, but through the wilderness and the forest of actual human life with its unaccountable turns and twists. God alone knows how to prepare a soul for the higher life, how to reach the next height.

As for ourselves, there is one gift which we ought to cultivate with the utmost care in our priestly conduct : we ought to entertain a supreme reverence for the grain of mustard seed which God puts into our hands, for the seed with which He fills our wallets so that we may carry out our work as sowers. All our disappointments and our sorrows come from this, that we do not understand the innate power of the divine grain. The Catholic ministry is essentially a sowing, an indefatigable, perpetual sowing : "So this is the kingdom of God, as if a man should cast seed into the earth, and should sleep and rise, night and day, and the seed should spring and grow up while he knoweth not. For the earth of itself bringeth forth fruit, first the blade, then the ear, afterwards the full corn in the ear." (Mark iv, 26.)

Through its own virtue the seed produces life ; the only disaster we have to fear is that we might be tempted to stop sowing because apparently so much of the seed shows no sign of activity. What is the use of all that labour ? So many years have passed and surely every grain must have been eaten up by the birds of heaven. Such are our thoughts in the days of discouragement. Now it is in this that we are so egregiously mistaken. Like Jonas, we think that the gourd which springs up in a night to the height of a man is the one plant to rejoice over. Yet of the prophet's gourd it is said that God had prepared a worm to strike at its root and thus make it an easy prey to the withering sun. Not such are God's

preparations in the supernatural order ; when once the blade emerges from the ground the sun is its friend not its enemy, and gives life not death. But how long the earth may hold a grain without visible sign of life no man can say. We do Christ's cause great harm whenever we restrict our sowing activities : "Let the Word of Christ dwell in you abundantly," is S. Paul's pregnant recommendation, "in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual canticles, singing in grace in your hearts to God." (Col. iii, 16.) By every means in our power let us publish the Name of Christ, let us proclaim His mysteries in the churches and at street corners, in prose, in poetry, in music, through the press and through the wireless, by private conversation and public oratory, in personal life and even in our political activities. The seed is sown and God takes care of it. What if it only rise in fifty years ? When the grain reaches maturity it is gathered into the barns of God and no thought is given to the long years of hidden germination.

Looking at England's spiritual estate one would of course feel happier if one were entitled to appropriate the phrase of the illustrious French bishop whom we introduced at the beginning of this article. May we really hope that besides the unceasing preparations which God has in hand with individual souls the Lord also is preparing something for this country ? May we, without in the least harming our orthodoxy, look upon much that happens round about us as evident sign of that divine activity we have described ? We need not make too much of the incompleteness and of the fragmentary nature of the spiritual life that is found amongst Englishmen. It has become a matter almost of amusement for us Catholics to observe the antics of religions so unripe, so mis-shaped, so apparently unprepared for the real struggle with the spirit of evil and error. But in this

we may be doing our neighbour an injustice. So many of us unceasingly do what perhaps no non-Catholic in this country ever does, we look at England's religion historically, as an apostasy from the ancient Church, as a falling away from traditional Christianity. I say that we do this instinctively and we cannot help standing where Catholicism has always stood, in the fullness of truth. Every departure from that fullness of truth, every half-truth, is to us, not a preparation but a perversion.

But I do not think I am presumptuous in insinuating that not one non-Catholic in a thousand places himself on that point of vantage of the Catholic observer ; whatever religion he possesses he never refers it to a more complete system ; he is, in a way, satisfied with his actual possession. It is therefore to be remembered that in practice when we ask ourselves the question whether those incomplete religious conditions can be really the effects of a divine preparation we ought to forget completely the element of apostasy. Though we know that those survivals of Christianity which are still found happily amongst us everywhere are only fragments of an ancient building no such persuasion exists in the minds of the millions of non-Catholics amongst whom we live ; their Christianity, however shadowy, is to them not a piece of wreckage but a boat, however small, for them to navigate in.

I think we should take a more optimistic view of the religious good-faith of our contemporaries if we could persuade ourselves that for them the historic standpoint, which for us is all-important, simply does not exist ; their Christianity is to them a thing of today and tomorrow, not of yesterday. On this account I venture to say that it is as least permissible for the Catholic to class much of the present religious movement in England in the category of divine preparations. The early Fathers loved to see the hand of

God at work in the pagan world, preparing it for Christianity ; in fact the words of our Lord Himself at Jacob's well seem to have a wider scope than the preparedness of the Jewish people. "For God is the cause of all good things ; but of some primarily, as of the Old and the New Testament ; and of others by consequence, as philosophy. Perchance, too, philosophy was given to the Greeks directly and primarily, till the Lord should call the Greeks. For this was a schoolmaster to bring 'the Hellenic mind', as the law, the Hebrews, 'to Christ'. Philosophy, therefore, was a preparation, paving the way for him who is perfected in Christ." (Clem. of Alex. in Stromata, i, 5.)

Why should we be debarred from such speculations concerning our own times ? Why should Greek philosophy have more preparatory power than, for instance, English Christianity ? In saying this one has in mind much more than High Anglicanism. It is not at all certain that the approximations to the true Faith that are found in those manifestations represent the best portions of England's supernatural life outside the Church ; other sections of Englishmen may be much nearer to Catholicism than the ritualists. Still, let us avoid all ungraciousness and let us place ourselves, not in the centre of things where we are by nature, but at the circumference. It is beyond doubt that in spite of all the infidelity and materialism of the age there is a distinct forward movement, we might also call it a concentric movement, towards the Faith. More important than the incompleteness of the religious manifestations is their line of advance, and it is certain that this line concentrically leads to Catholicism. In saying this we are not blind to the sad fact of the de-Christianization of which so many sections of the nation are the victims ; but God is lifting up souls with greater potency in the very periods when many fall away.

Catholic theologians for a long time have been

deeply interested in what is commonly called the "problem of the salvation of infidels". In reality the questions raised by that problem are universal and apply to all those that are not in conscious communion with the one true Church ; the so-called infidel is only an extreme case but not an exceptional one. Anyhow, theologians are agreed in admitting that the grace of God goes far beyond the visible communion of the faithful. But whatever may be the mysterious workings of the Holy Ghost in the hearts of men, of one thing let us be certain ; the Spirit prepares the advent of the kingdom of God whenever and wherever He touches an individual soul. No man is saved, whatever may be the setting of his salvation, without his election being an upward movement affecting many. No friend of Christ can help rejoicing when he hears the dissident Christian professing the Name of Jesus under duress. But in our zeal we want more, we want this profession to be a preparation for the complete vision of the mystery of the Son of God.

ANSCAR VONIER, O.S.B.

HOMILETICS

Fifth Sunday After Epiphany

THE MOTHER OF GOD

THE coming feast of Our Lady of Lourdes prompts us to speak of the exalted dignity of the Mother of God. "Star differeth from star in glory." In heaven, as on earth, there are grades of perfection and honour. All are not equally honourable.

First and highest is the divine Being, the one uncreated Source of all perfection, the supremely excellent and, therefore, the supremely honourable, honourable with the highest kind of honour—adoration. And what we say of the Being of God is true of each of the Persons in God. They are equally honourable, equally adorable, precisely because the selfsame perfect Nature is the Nature of each Person.

And what of other beings—the creatures that God has created from nothing, saints and angels, Joseph and Mary, the Sacred Humanity of Jesus? Are they honourable? Yes, they too are honourable, just in so far as they share in the inexhaustible perfections of God's own Being. Yea, the measure of their participation is the measure of the honour due to them. The most glorious are most glorified. Remember only that in the kingdom of God, where Love elects and Wisdom perfects and crowns, the greatest share in the goodness and perfections of God is the lot of those who are nearest to Him, of those most intimately related to Him, of those most closely united to Him. Noblest title is graced with highest nobility. Brightest are they who are nearest the light.

So, after the uncreated Trinity, highest in the scale of perfection and honour is the Sacred Humanity of Christ. That, of all created things, is nearest to God, most intimately related and most closely united to the divine Nature. To see the truth in clearest light we must realize first that whatever is not God is something created, something which God at His own good pleasure has called into being from nothing. And whatever is thus created, however richly

endowed, is of itself infinitely below the Creator and Maker. He who always was and is and always will be, who alone exists of Himself and is infinite in all perfections, is incomparably greater than the creature which once was not, which came into being at the bidding of God, which His word again could annihilate, and whose measure of goodness derives entirely from the boundless ocean of God's perfections. What is a lighted candle in the blaze of a sun more than a million times larger than earth? Yet the glorious sun outshines the glimmering candle far less than God outrivals the highest of His creatures.

Now the Sacred Humanity of Jesus Christ is not in itself divine but is something created. In its ultimate analysis it had no nobler origin than our own. The sacred body we trace through a series of human ancestors back to Adam, back to a little dust, back to nothing. The sacred soul was, as our own again, the outcome of a creative act of the eternal Father. Yet that Sacred Humanity came to be so near to God, so intimately related to Him, so closely united to Him, that it became God's very own nature. Not that God ceased to be God or came to be changed into man, but that God, while remaining truly God, became also truly man, the Sacred Humanity entering, as it were, into the fullness of the Person of God Incarnate. It is the mystery of the Incarnation. Even God cannot effect between creator and created a closer union than this—to take the created into such personal union with Himself as to make it something inseparable from His own Being. Is then the Sacred Humanity of Christ honourable? It is adorable! For from the first moment of its creation it was—it still is and always will be—God's own nature. To kneel at the feet of Jesus Christ is to honour our Lord and our God.

After the Sacred Humanity the creature nearest to God and most intimately related to Him and most closely united to Him is Mary of Nazareth. To her it was given to meet a divine want. God wanted, in love, to be man and the saviour of men, with human body and blood and heart and senses wherewith to dwell amongst us and look and listen and speak and suffer and reveal Himself to us, and He asked Mary—though other ways and means were open

to His omnipotence—in the power of the Spirit freely to give Him all these things. He asked and waited on her word, "Behold the handmaid of the Lord." God asked her to become His mother, and God's mother she became. Think of it ! In the sphere of purely human relationships, between two human persons, is there any conceivably nearer than that of mother and child ? No, nor can God Himself contract a closer relationship with a human person than to become that person's child.

But let there be no mistake. The mother of God did not give her Son His divine nature ; that was His from eternity. She did not give Him His human soul ; that was the eternal Father's especial creation. But she gave Him all that a mother has ever given to her child : she ministered to Him of her own flesh and blood, and she thereby became what every mother is and is called, not merely the mother of the body to which she has ministered, but the mother of the person whom she has conceived and brought forth, and the Person in Mary's case was the second Person of the Trinity. Thus allied to the adorable Trinity, she contracted a singular relationship with each of the three Persons : a blood relationship with God the Son whose mother she became ; an ineffable relationship with God the Father whose Only-begotten from eternity became Mary's in "the fullness of time" ; and with God the Holy Ghost who proceeds from the Father and the Son, Mary's Son.

Is then Mary honourable ? Is it honourable to be allied to royalty, to be related by blood to kings, to be the mother of a king ? It is honourable beyond all measure to be allied to the eternal Trinity, to be mother of the King of kings, the mother of God !

Yet again let us hold to truth. Mary is not herself divine. She does not rank with God by being God's mother. She remains a creature, a human person with a human nature ; and every such creature, even the highest, is infinitely below the Creator and Maker and must not be adored. But that said, all that need be is said. Short of adoration we cannot honour Mary too much ; for above her is God alone, below her—all that is not God.

Septuagesima Sunday

LIVING BY FAITH

The just man liveth by faith. (Habac. ii, 4.)

The prophet's words, thrice quoted by S. Paul, are the closing words of the Epistle of the Mass for Tuesday next. The lesson they convey was never more needed than now, when atheistic communism is striving with cold-blooded purpose to tear the very idea of God from the hearts of men ; so that they who do not live really and sincerely according to the Faith are in peril from the threatening deluge (Encyc. H.H. Pius XI).

To have the faith is the gift of God ; to live up to it is the lifework of man. We live by many things besides faith. The world of sense, of perceptible observable things—things felt, seen, heard, tasted, and handled—appears at first sight to be an enormous, almost immeasurable, reality, too vast for any single science to compass. It seems to force itself insistently upon us, to engage and absorb our attention, to shape our lives, to make or mar our happiness. Do we not in a thousand ways live by *it* ? Yet "the just man", sanctified and elevated by grace, "liveth by faith". So let us view this second world, the realm of faith.

We say "of faith", because we simply believe in its existence, and in that of all it contains, on the authority of God revealing. We take His divine word for it. Our eyes do not see it ; nor word nor sound from it reaches our ears. Our hands cannot touch it, nor can our feet step into it. Yet we believe in it, believe in it with all the assurance of divine faith. Yea, we have staked everything on the reality of this other world. Our best hopes are based on it, our hearts go out to it, we live for it and make sacrifices for it. Multitudes have died for it. It is near to us, within us, around us, beyond us. It is full of mystery. It is infinitely more vast than the world of sense ; it is far more real. Yea, compared with the world of faith, the world of sense is unreal, less than "an atom in the balance". In the day of the Lord "the heavens shall pass away with a crash" ; already "the world as we see it is passing away".

Not so the world of faith. God's word shall not pass

away. He Himself, the eternally living God with His myriad perfections, is the sun and centre of the world of faith. He is the supreme reality, the supreme Being, the one Source of all being. We believe that He is our last end ; that if we serve Him now, hereafter we shall see Him "as He is", "face to face" ; that He knows and sees all things, even our most secret thoughts, and that one day He will judge us according to our works. We know that we shall die but believe that we shall rise again to life everlasting ; that the fabric of earth of its nature must perish and the sun in the heavens die out like a candle, while the soul of a child must live on for ever, for it of its nature is stronger, indestructible, immortal. One undying soul is a greater reality than the whole material universe.

We believe that for us men and for our salvation God's Son became man, was born of the Virgin Mary, dwelt amongst us, revealed by word of mouth great mysteries of faith, suffered and died for us, and in dying redeemed us. In the darkness of Calvary only the faithful can see "the Way and the Truth and the Life" uplifted on a cross ; the faithless go by, tossing their heads. We believe that the Mass is the re-presentation of the sacrifice of Calvary, "for the Victim is one and the same, the same Person now offering through the ministry of priests Who offered Himself then upon the cross" (Trent). The Mass is a stupendous reality and brings along with it a reality surpassing the wonders of science—the Real Presence of God Incarnate in every Catholic church, our saving Victim, our strongest food, our truest friend. His presence is as real as the walls around us, as the roof above us. We are as certain of the one as of the other.

But who shall traverse the whole universe of faith ? We have scarcely begun our Creed. We believe in the seven life-giving sacraments, in the Holy Spirit the Lord and Giver of life, in the holy Catholic Church, the communion of saints, the forgiveness of sins, in whatever the Church proposes for belief, in the whole realm of faith. To be able to make such an act of faith readily and firmly is a grace and a joy. "Death, where is thy victory ? Where is thy sting ?"

What shall be said of those who make the act but do not live up to it ? "Not everyone that saith to Me, 'Lord, Lord',

shall enter heaven"; "the just man *liveth* by faith". Ours then must animate us, move us to action, influence our conduct, shape our judgments, enkindle desires, direct and control our whole life. "Faith without works is dead." What availeth it to believe in God and not serve Him, in Jesus Christ and not love Him, in the Mass and not go to it, in forgiveness of sins and live on in them, in the Bread of Life and seldom partake of It, in the authority of the Church and reject her guidance, in the judgment to come and not prepare for it? "This is the victory which hath conquered the world, our faith."

Sexagesima Sunday

DIVINE AUTHORITY

There is no authority that is not from God. (Rom. xiii, 1.)

Tuesday's feast of S. Peter's Chair at Antioch, commemorating the teaching office of the Vicar of Christ, affords opportunity for an instruction on the divine source of all authority. Many who recognize authority resent its exercise; many decry authority in every form—parental, civil, ecclesiastical—and proclaim the equality of men, equality in nature and equality in the control of their lives.

There is, indeed, among men an equality which God Himself has established. Men are by nature equal in the sense of being equally men; all alike are human beings. Equal too in destiny, all called to be sons of God, "heirs of God and joint-heirs with Christ". Equally free, by divine right, to go to God in the way that He has laid down. Equal also in that all are subject to the same Lord and Master, and shall one day appear before the same Judge to be judged by the same laws, and punished or rewarded according to their works.

But there the equality of man ends. In strength of body, in mental ability, in character and fortune, above all in power and authority, in rights and duties, there are countless divinely willed inequalities. One thing, however, is certain, with the certainty of divine faith: no man has

power or authority over another if it be not "given from above". For "there is no authority that is not from God". If it be not of God, it is non-existent, save on the basis of might is right.

God is the one fount of all authority, the sole source of every right to rule and command and claim obedience. As Maker of all things, He is Lord and Ruler of all. He determined the nature of each, the powers of each, the purpose of each. All are called, each according to its nature, to render Him—blindly and instinctively or intelligently and freely—the service He requires of them. His will is law, begotten of His unerring wisdom. And if it be asked with reverent insistence, why, when the will of God commands, must free man obey, there is one indefinite answer: because God is the sovereign good. Thus the service of God has its deepest roots in His infinite worth and excellence.

But God has not kept His right to rule exclusively to Himself. He has vested men with a measure of His authority. "The existing authorities are appointed by God." "They are God's ministers to thee unto good", "functionaries of God" (Rom. xiii). Within given spheres and for given purposes they represent God—fathers within the family, civil rulers within the State, the Church throughout the world. They are not mere messengers of God, bearers of His commands; they are themselves commissioned to command. Their right to rule is something real and inherent in them. And when their commands conform to right reason, eternal law, and divine precept, they become the expression of God's own sovereign will. Obedience is now a virtue and is rendered with honour and dignity, not as the servitude of man to man but as loyal surrender to the will of God. Wherefore, of parental authority S. Paul writes, "Children, obey your parents *in the Lord*"; of civil authority, "He that opposeth the power resisteth the ordinance of God"; and Christ saith of His Church, "He that heareth you heareth Me."

The divine commission may come "from God" to man in three ways:

(1) It may be rooted in nature of which God is the Author. This is the case with parental authority. God has, indeed, in Holy Writ expressly commanded that men

shall not only procreate life and bring forth child, but shall also nurture that life and rear their children in the knowledge and fear of God ; and whatever God's word binds men to do they have also the right to do. But nature is prior to Scripture, and nature is first to speak and to confer on parents the right to preserve, control, and perfect the life they have begotten. In truth, as S. Thomas says, "the child is something of the father". It is more than his property, it is something of his being. It continues his life and is "as it were an extension of the person of the father" (Leo XIII). And nature's voice is the voice of the Author of nature—God, and as loud and imperative as God's inspired or spoken word. Parents, then, as the agents and vicars of God, hold directly from God the mandate, and hence the right, a sacred and inviolable right, to educate and rule the family, not arbitrarily indeed or despotically, but in keeping with other equally inviolable laws of nature and of God. The State may assist, it must even protect, but it cannot absorb or overrule the primeval right of the parent.

(2) Divine authority may come "from God" to man by way also of voluntary contract or agreement. An obvious example is the authority of master over servant. Prior to the contract the two stand, as free human beings, on a footing of equality. As equals, too, they make their agreement. But, that done, the rule of the master of the house extends, within the limits of the contract and in virtue of it, to the newly-made member of his household. There are saints who have found in such service of men the service of God.

(3) The third way is neither by nature nor contract but by special appointment of God—a particular and positive divine ordinance. Thus came to Moses the right to lead and rule the people of God. Thus "sent by God" were the prophets of old. Their authority came not by birthright or bargain or boon of nature, but by special commission of God. So, also, originates the divine authority of the Church, the pope, and the bishops. The Church is herself of divine institution, and divinely endowed she shall stand for ever, God's perpetual miracle of strength and grace and truth. The history of her origin and power is writ large and clear in Gospel and Epistle. It was God Incarnate who brought her into being,

"the very Church of the living God, the pillar and stay of the truth". Her office is one with that of God Incarnate: "As the Father hath sent Me, I also send you." Himself gave her her world-wide mission and supreme authority: "All power is Mine . . . go ye, therefore, teach all the nations . . . all that I have commanded you." He guaranteed her unfailing life and her immunity from error in the guardianship of the truth: "The gates of hell shall not prevail" . . . "I am with you all days." He appointed one supreme and infallible head, Peter, and his rock-successors: "I will give thee the keys of the kingdom" . . . "Shepherd thou My sheep" . . . "I have prayed for thee that thy faith fail not." And so on, page by page, the history of the Church and her God-given power unfolds itself, inspiring, heartening, assuring, and bringing the faithful in ready obedience to the feet of God Incarnate, "the Author and Finisher of our faith".

Quinquagesima Sunday

S. JOSEPH

Joseph, the husband of Mary, of whom (de qua) was born Jesus. (Matt. i, 16.)

No other verse of Holy Writ brings together in a single sentence these three honoured names, or notes so precisely the links that bind these persons together in sacred and singular unity, the unity of the Holy Family. Father, mother, and Child—Jesus, Mary, and Joseph—all were required for the accomplishment of God's far-reaching designs in the work of the Incarnation. The dignity of Jesus gives dignity to Joseph and Mary. Nothing more glorious can be said of Mary than that she it was "of whom was born Jesus"; nothing more glorious of Joseph than that he was "the husband of Mary".

From faith in the Godhead of Jesus the Catholic mind readily passes to the embrace of other truths. Believing, as we do, of Our Lord that, manifestly human—as were His

sacred body and soul, He was in Person divine, God omnipotent, it does not strain our faith to believe furthermore that the Creator of all changed water into wine, and wine into Blood ; that the Author of life raised the dead to life, raised Himself to life ; or that He, the Almighty, founded an unfailling and infallible Church.

And believing, as we do, of Mary, that of her was born Jesus, "the Holy One of God", we readily admit her other prerogatives : that God made her all-fair and immaculate, and kept her inviolate and sinless, and raised her at last, both body and soul, into heaven.

And believing of Joseph that he was the husband of Mary, virgin husband of the mother of God and virgin father of Jesus, we willingly acknowledge that this most chaste spouse of the queen of heaven, this chosen father of the King of kings, stands by the side of the mother and the Child on a privileged plane of honour, stands exalted with them in rank and vocation above all the elect of earth, and shares in fullest possible measure, in regard of God Incarnate, the paternity of Him "from whom all fatherhood in heaven and on earth is named".

No human being was so closely related to Jesus and Mary as was "Joseph, the husband of Mary, of whom was born Jesus". But when we seek to give a name to his unique relationship to Jesus, we fail to find in human speech the word that is at once meet and true and adequate. We pause, we are baffled, we are compelled to expand and explain. To call him the natural father of Jesus, father by blood, would be rank heresy ; for Our Lord was conceived miraculously, was begotten by the power of the Holy Ghost, and was virgin-born of Mary. We may, and do indeed, call him the foster-father of Jesus, and rightly so ; for never did father on earth so perfectly discharge the office of providing for mother and child. But there the analogy ends ; for well we know that every other foster-son known to men was begotten of man, was some man's child, but Jesus not so. No man save Joseph had shadow of claim to be parent of Jesus, and that in a manner unmatched in the long course of history.

We turn, then, for fuller light to the inspired pages of S. Matthew's gospel. Here is the story, frankly, delicately,

and divinely recorded : "The coming of Jesus was in this wise. When Mary his mother was betrothed to Joseph, before they came (to dwell) together she was found with child from the Holy Spirit. And Joseph, her husband, being a just man and unwilling to expose her, purposed to put her away quietly. But whilst he was thus minded, behold, an angel of the Lord appeared to him in a dream, saying, 'Joseph, son of David, fear not to take unto thee Mary thy wife ; for what hath been begotten in her is from the Holy Spirit. She shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins.' . . . And Joseph arose from sleep and did as the angel of the Lord had commanded him and took unto him his wife" (Matt. 1, 18-24). He took her freely and lovingly as the virgin-elect of God. He took her humbly and obediently at the bidding of God. He took her, along with the unborn child whom God Himself had given to the bride, and whom God alone now appointed to the bridegroom, and over whom God gave him the authority and rights of a father. Never were nuptials celebrated in circumstances so solemn, so sacred and unique. Nor ever could man be more closely related to the virgin-born Son of God than was Joseph, the husband of Mary. The mother, knowing all, said when she found her child in the temple, "My child, why hast thou done so to us ? Behold, thy father and I seek thee sorrowing."

The sacred relationship of Joseph to Mary is more readily understood, for here we are given the word that is meet and true and adequate. She was truly what the Gospel twice calls her, the "wife" of Joseph ; he was truly what the Gospel twice calls him, the "husband" of Mary ; husband, therefore, of the virgin of virgins, of the queen of heaven, of the mother of God. It is precisely this bond of holiest wedlock that binds equally both mother and child to Joseph and is the source of his surpassing dignity, sanctity, and glory.

As divinely appointed head of the Holy Family, Joseph in the home at Nazareth was the earthly representative of the authority and fatherhood of God. Him were Jesus and Mary bound by God's own law to love, reverence, and obey. *They* could not love save what was lovable, nor reverence save what was honourable, nor obey in aught that was not

holy and perfectly pleasing to God. Joseph, then, was all these things. And in truth, whom God predestines to office, them He also endows with the needful qualifications. What an accumulation, then, of gifts and graces fell to the lot of Joseph ! Singular prudence, to command the Lord of all and direct the Queen of all ; profound humility, to live in the presence of God Most High and of God's own peerless mother ; transcendent purity, to walk without offence under the eye of the Holiest, in the company of Mary Immaculate ; patience without measure, in the midst of adversity and labour ; fidelity unflinching, as the guardian of the treasures of heaven ; unconquerable faith, proof against doubt or wavering ; the whole soul's devotion to the Child who was his God and to her who was his spouse ; consuming love for those two most lovable and perfect beings ; and, last of all, the gift of a happy death in the arms of Jesus and Mary, in the very arms of God, of the great High Priest who received his soul and offered it in the sight of the Most High.

Be this our nightly prayer : Jesus, Mary, and Joseph, I give you my heart and my soul ; assist me in my last agony ; may I breathe forth my soul in peace with you. And let us remember that March is consecrate to "Joseph, the husband of Mary, of whom was born Jesus".

J. DEAN.

NOTES ON RECENT WORK

I. DOGMATIC THEOLOGY

IN an age of consistent attacks upon Christianity it should be comforting to individual souls to reflect that they are not merely isolated units in their battle with Antichrist; they are members of the people of God. This is the leading thought in the learned Abbot of Buckfast's latest book on the Church.¹ To speak of the "people of God" is to speak of the same thing as the "kingdom of God" or as the "Church". But, as Abbot Vonier points out, the emphasis is not the same. When we speak of the redeemed as members of the kingdom of God we have in mind especially the inestimable privileges of those who are called to be its citizens. The "Church" connotes the same reality, but with the stress laid on the sanctifying power of a supernatural organism which is none other than the mystical body of Christ. When we say "people of God", however, "we have before our eyes," says the author, "a multitude of human beings, extremely diverse in endowments, very active, carrying out the spiritual warfare, all of them possessing one common supernatural life, acknowledging one leader" (p. xv.). If we regard the redeemed as the people of God, the theology of the Church becomes more easy of manipulation: the sanctity of the mystical body and the sinfulness of so many of its members; the unfailing providence of God in respect of His Church and the lapses of individual Catholics; the unity of the Church and the variety and inequality in the endowments, the powers and the graces of her children—these and similar anomalies receive their solution when we consider the Church as a people. We may mention also an important practical conclusion emphasized by the author: "Could one not suggest", he writes, "that the theology of the 'people of God' would be most helpful towards a broader understanding of the claims of 'Catholic action'? . . . It is positively wrong to identify God's service with ritual or sacramental functions; a whole people must serve God with a variety of endowments truly unlimited.

¹ *The People of God*, by Dom Anscar Vonier, O.S.B. (Burns Oates. Pp. xvii + 177. 5s.)

If the Church is not only a supernatural institution but, as we have tried to show in this book, a 'people of God', it ought to be evident that not one man is really outside the scheme of active co-operation in the realization of God's plan" (p. 176).

The same notion of a "people of God" forms the subject of an important book recently published by Schöningh of Paderborn. It is entitled *Das Heil der Völker*, by Hermann Franke. The author's thesis, as outlined by Professor Karl Adam in the preface which he contributes to the work, is as follows: "He is not content merely to prove the important truth that the revelation of the New Testament as well as of the Old had in view less the salvation of the individual than the formation of a supernatural society, a people of God. He undertakes in particular to show that this supernatural community, established in the Blood of Christ, is constructed, so far as its natural coefficients are concerned, upon a national basis; that the vocation of Christ went forth to the nations, and that it is through their nationality, and therefore with due regard to their specifically racial character, that the Church by her teaching and by her liturgy seeks to incorporate individuals as members of the kingdom of Christ. Thus not only the individual ego, but the racial ego also, has its place in the scheme of salvation. In the same sense as the people of Israel, though in a different way, the nation is a chosen people, and therefore the nation can achieve its own specific perfection only so far as it weds its natural capabilities and powers to the fullness of Christ. True and complete nationhood can be attained only within the framework of the Christian life."

The purpose of the book is thus sufficiently obvious: to show that the Church is super-national without being anti-national: a consideration of the highest importance for Germans of the present day. The intensified race-consciousness which is characteristic of modern Germany has aroused a strong antagonism towards any unifying influence in the country which is not basically national, and in particular towards the Catholic Church, which is regarded as inimical to the genius of the German people and as an obstacle to the fulfilment of her national aspirations. The writer of the

interesting book before us suggests that this hostility to the Catholic Church may well prove to be a providential stimulus to the formation of a Catholic theology of nationhood ; a theology in which the principle, *Gratia non destruit naturam sed perficit*, will be applied more explicitly to those natural perfections and characteristics which are peculiarly racial, and which, no less than individual traits, form part of the natural substratum which grace presupposes. Grace takes man as it finds him ; it finds him a social being, a member of the human race in whom human nature specifically considered exists concretely with national characteristics which differentiate him from men of another nationality. And therefore it is God's will that nations should submit to Him as nations, not merely as individuals, so that as nations they may fulfil their predestined part in the scheme of salvation. In this way grace, far from destroying nationhood, perfects it.

In *The Mystery of the Church* of Père Humbert Clérissac, O.P.,¹ posthumously edited by Jacques Maritain—who contributes an important appreciation of the author and his work—we are given less a theological study of the Church than the materials out of which an impressive work on the subject might be constructed. Père Clérissac left the book incomplete, and was prevented by death from revising and developing what he had written. But enough is contained in these 150 pages to show what we might have expected had the author lived to complete his work. The Church appears here not as the subject-matter of apologetics, but embedded, as it were, in the very heart of dogmatic theology. God sees and loves the Church in His Son, and the Church is the adequate object of the decree which determined the Incarnation. This is the keynote of Père Clérissac's book, and it is in the light of this principle that we are invited to study the Personality of the Church, her hieratic life, her gift of prophecy, and her mission to continue in the world the work of Christ Himself.

De Natura Transsubstantiationis juxta I. Duns Scotum, by Fr. H. J. Storff, O.F.M.,² owes its origin to a thesis pub-

¹ Sheed and Ward. 3s. 6d.

² Quaracchi, 1936. (Price not stated.)

lished at the Collegio Angelico in the year 1929 by Père V. Cachia, O.P. : *De Natura Transsubstantiationis juxta S. Thomam et Scotum*, in which the Dominican father, naturally enough, gives definite preference to the teaching of St. Thomas. We do not find, however, that Scotus is accused by Père Cachia of being heterodox on the subject of the Eucharist. He claims only, as many others have claimed before him, that the Thomistic view of transubstantiation is more easily harmonized with the teaching of the Council of Trent. Fr. Storff is therefore undertaking a work of supererogation when he sets out to vindicate the orthodoxy of the Doctor Subtilis, which in fact is not impugned. Whether the doctrine of Scotus on this very difficult subject is more coherent and more lucid than that of St. Thomas remains still, in spite of Fr. Storff's efforts, a matter of dispute.

Without wishing to enter as a partisan into this controversy, and speaking merely as an observer, we are bound to admit that our ideas on transubstantiation have not been clarified by the reading of this book. No doubt a Thomistic training has contributed in some measure to make us less receptive to the doctrine of Scotus, and we are to that extent at a disadvantage when we attempt to appraise the work of Fr. Storff. But even though we confine our attention to the first part of his book, in which he expounds the Scotistic doctrine, it is extremely difficult to form an idea of what Scotus really holds about transubstantiation. We have studied the book carefully, hoping to be able to give in these notes a fairly lucid account of its contents. We confess that we are unable to do so.

On one point, however, Fr. Storff is especially insistent. It is that the doctrine of transubstantiation cannot be proved "*absolute et ex se*" from the words of consecration (pp. 24-27). The words "This is my body" of themselves prove only the doctrine of the Real Presence, and "*sine respectu ad Revelationem at ad Traditionem non probant actionem illam mirabilem conversionis quae vocatur transsubstantiatio*" (pp. 26, 27). According to Scotus, says our author, it is only from divine revelation that we can know the truth of the doctrine of transubstantiation, and Père Cachia is reproved because "*tentavit probare totam doctrinam et dogma transsubstantiationis*

ex solis verbis "Hoc est corpus meum" *absolute et secundum naturam stricte sumptis*" (p. 184). There appears to be some little confusion here as to what exactly constitutes revelation. Is not Scripture one of the sources of revelation? And is not the literal sense of the Scriptures ("*verba absolute et secundum naturam stricte sumpta*") the basic meaning upon which all interpretation of the Scriptures is to be founded? And when a theologian proves a dogma of faith to be contained in the literal meaning of the Scriptures, is he not relying upon the revealed word of God? It is true that the Church is the authentic guardian and interpreter of the Scriptures; but the Church does not put into the Scriptures a meaning which is not already therein contained. If scholars are to be forbidden to search the Scriptures in order to discover what is involved in their meaning, then the whole science of exegesis must be abolished.

And, by the way, is Fr. Storff—or Scotus, whom he is quoting—right when he says (on page 11) that one of the excellences of the Eucharist as distinct from the other sacraments is "*quia quod significat istud sacramentum, hoc realiter continet, alia non*"? According to the Council of Trent all the sacraments contain what they signify; they signify the grace which they contain: "*Si quis dixerit, sacramenta novae legis non continere gratiam, quam significant . . . anathema sit*" (Sess. vii, can. 6; Denzinger, 849).

The *Wisdom of God*, by the Very Rev. Sergius Bulgarov,¹ is a particularly difficult book to summarize, being itself a summary of the author's theological views; he himself calls it a brief summary of sophiology. What is sophiology? The author answers the question in this book; but nowhere does he answer it in one sentence. Briefly we may say that it is a theological synthesis which interprets the whole of the Christian revelation—the Trinity, the Incarnation, the Church—in terms of Sophia, or Wisdom. Western theology, the author maintains, has neglected the biblical teaching about God, especially that of the Wisdom literature, in favour of a purely logical abstraction, which, while it may serve to render the dogma of the Trinity less difficult of acceptance to the discursive reason, has divorced this fun-

¹ Williams and Norgate. 6s.

damental Christian doctrine from the world of human reality. God is not merely "substance", *ousia*; He is Wisdom, Sophia. The Father is Sophia unrevealed, to be revealed in the Son and in the Holy Ghost. This Wisdom, which is an eternal reality in God, provides the foundation for the existence of the world of creatures. "Sophia unites God with the world as the one common principle, the divine ground of creaturely existence. Remaining one, it exists in two modes, eternal and temporal, divine and creaturely" (p. 113). Man being a microcosm, including in himself all the fullness of creation, "we may say the world is humanity, which includes in itself the formality of all the rest; and for this reason, too, God's image in creation is the human form. This also agrees with the basic fact that man was created in God's image" (p. 117). The way is thus paved for the doctrine of the Incarnation. "The Word is the Prototype *par excellence* of humanity" (p. 126); and, "since the person of the Word found it possible to live in human nature as well as in its own, therefore it is itself in some sense a human person, too. It must be somehow co-natural not only with God, but also with Man, that is, with the God-man. In order to serve as a person to manhood, the divine person of the Word must itself be human or, more exactly, 'co-human'. . . . While man, on his side, must be naturally capable of receiving and making room for a divine person in the stead of the human. In other words, man's original mode of being is theandric" (p. 129).

We have quoted these passages at some length because they serve to illustrate what the Western theologian must feel in reading Fr. Bulgarov's work: namely, that there is much here that he would willingly accept, while at the same time he misses that clear and logical formulation of the doctrines of the Trinity and the Incarnation, with its careful distinctions (real, logical, and virtual), with its care to differentiate between a "natural capability" and a *potentia obedientialis*, which is our precious heritage from Latin antiquity, and which, allied with the mystical insight of the East, has contributed in the past, and will further contribute—we hope—in the future, to develop the deposit of faith committed to the Church.

G. D. SMITH.

II. HOLY SCRIPTURE

A little over two years ago the *Westminster Version of the Sacred Scriptures* was completed, so far as its New Testament portion was concerned, and attention was called in these pages to the fact that twenty-two years had elapsed between the beginning of the venture and its successful conclusion with the issue of Mgr. Dean's scholarly edition of St. Luke's Gospel.¹ It is an interesting coincidence that the same year (1913) which saw the issue of the first fascicle of our English version was also the year in which Fr. Francis Aloysius Spencer, O.P., the translator of the recently published American version, died. An attractive sketch of Fr. Spencer's long and useful life is given in the preface to his last and most important work, *The New Testament of Our Lord and Saviour Jesus Christ, translated into English from the original Greek*.²

Fr. Spencer, who was a convert from the Episcopalian body, was born in New York City in 1845. After a short period as a Paulist, he entered the Dominican Order and devoted the greater part of his life to study, in particular to study of Holy Scripture. He was an accomplished linguist and a master in many departments of knowledge. In 1894 he published a translation of the four Gospels from the Vulgate, and in 1901 again translated the Gospels, this time from the original Greek. At his death in 1913 he had just finished a translation of the entire New Testament, and on his deathbed he earnestly requested that his work should be revised and given to the world, but for various reasons there was delay in carrying out his wishes. In 1935, however, the Bishops of the United States decided at their annual meeting that "a new English translation or revision of the New Testament should be prepared and published for use in this country", and so "interest was again revived in the work done by Fr. Spencer" (p. vi). The present editors, themselves well known as writers of many works on biblical subjects, have supplied introductions to the different New

¹ See *Clergy Review*, Vol. X (1935), pp. 387, 388.

² By the Very Rev. Francis Aloysius Spencer, O.P. Edited by Frs. Charles Callan and John A. McHugh, O.P. (The Macmillan Co., New York, 1937. Pp. xiv + 717. \$4.50.)

Testament books, together with many additional notes, a subject index, a chronology of the Gospels and Acts, and other matters, and the whole book has been carefully revised by the Roman censors, Père Jacques M. Vosté, O.P., Consultor of the Pontifical Biblical Commission, and Fr. Thomas Garde, O.P., the English socius of the Dominican Master General.

It does not seem necessary to make any formal comparison between the present translation and our excellent *Westminster Version*. It will be sufficient to say that both are scholarly works of great merit, and that possessors of the English version will, in most cases, be delighted to own the companion edition, which is the first Catholic version from the original Greek that has been made in the United States. One may, however, observe that the *Westminster Version* in its present form is much more copiously annotated than its American counterpart, whereas the *editio minor* which is in preparation will presumably bear a close resemblance in its plan and format to Fr. Spencer's rendering.

As regards some of the characteristics of the present edition, the editors may be allowed to speak for themselves. After referring to the two main qualities of a good translation (the use of equivalent words and phrases, and success in bringing out the author's meaning) they continue: "The reader will be further assisted in grasping the meaning here by the logical divisions of the text, the system of paragraphing, the appropriate headings, and the style of printing adopted. The words of Our Lord are uniformly put in italics, all quotations from or allusions to the Old Testament are printed in small capital letters, and cross-references under the headings indicate where parallel passages are to be found" (p. viii). Inferior readings of the Vulgate and of lesser manuscripts have been set in brackets with appropriate footnotes.

We are told that one of the censors, Père Vosté, has made a careful word-for-word and line-for-line comparison of the rendering with the Greek original and the Latin Vulgate. I cannot pretend that I have been equally exact and thoroughgoing, but I can say that, after taking a very large number of samples from the renderings proposed and comparing them with the original and with the best existing

versions, I am satisfied that the work has been excellently done, and that it is a translation remarkable both for its beauty and its scholarship. It would be easy to point to passages here and there for which, in my opinion, a better rendering might have been found, but such passages are relatively rare. To those who are accustomed to the use of the Douay Version, and in particular to its infelicitous rendering of much of the content of St. Paul's Epistles, the present edition will prove a real joy. As one example among many, the translation of the first seven verses of the Epistle to the Romans may be recommended as an excellent version of a notoriously difficult passage. The paper and the type chosen are eminently suitable, and if the price appears to be somewhat high when judged by English standards, it is, under another aspect, little enough for a work that will be read and re-read by all its fortunate owners.

Fr. Hugh Pope's well-known *Catholic Student's "Aids" to the Study of the Bible* has now achieved a second edition in almost all its parts. Originally, it will be remembered, one volume was devoted to the Old Testament and two to the New. In the revised and enlarged edition of the original Vol. I there are to be three volumes allotted to the Old Testament, and the third of these, it is understood, will shortly be published, and will thus complete the revision. Vol. IV (The Gospels) and Vol. V (The Acts, Epistles, and Apocalypse) have already been re-issued in a revised, though not notably enlarged, form, and Vol. V, which, as has just been indicated, provides introductions to all the New Testament books outside the Gospels, has just come to hand for review.¹

A comparison with the first edition of this volume, published in 1923, shows that there has been little change in the general make-up of the book. Some pages have been added, notably with regard to the apocryphal New Testament, and a good many notes have been inserted, together with references to literature published between 1923 and the present year. As against this, one may remark certain subtractions, though these are not of much consequence (e.g. many names in the General Index have been eliminated

¹ Second edition, fully revised. (Burns Oates and Washbourne, 1937. Pp. xiii + 454, with eight maps. 7s. 6d.)

to make way for fresh matter, and the indexes of Latin and Greek words no longer appear). The book is, in the main, a manual of scriptural introduction in the strict sense, but the sections on the vocabulary and style of the various books will be of great service for exegesis. The introductions are especially strong on the patristic side, whereas they are somewhat less satisfactory in the matter of recent literature. It may be felt by some readers that the arguments adduced, often in an anti-traditional sense, by such studies as Professor A. C. Clark's *The Acts of the Apostles*, Professor J. Moffatt's *Hebrews*, Dr. P. N. Harrison's *The Problem of the Pastoral Epistles*, and the later volumes of Foakes-Jackson and Lake's *The Beginnings of Christianity* (to mention only a few of the English works), might have been more thoroughly treated. In this respect the book, in spite of its merits, is less suitable for a student of these problems than are the Latin manuals of Höpfl, Simon, Cornely-Merk, and not a few others.

The book entitled *The Private Life of Solomon*, by Madame G. R. Tabouis, who has published earlier works on Tutankhamen and Nebuchadnezzar, does nothing to justify its catch-penny title, suggestive as it is of a *chronique scandaleuse*.¹ Little or even less is known of the private lives of the monarchs of Israel and Juda, for the excellent reason that, like the kings and queens of France, they passed their existence in the full glare of publicity, and the attempt to read their thoughts and interpret their motives is a somewhat profitless exercise of the imagination. In effect, this book is primarily a straightforward account of Solomon's life and times which appears to be based upon a serious study of various learned works mentioned in the notes and the bibliography. The book has the defect of many recent biographies in that it is a patchwork of references to books of quite unequal value and, only too frequently, of quite opposite tendencies. So, in the present instance, the sources range from the admirable, sanely critical *Histoire du peuple hébreu*, by the late Abbé Louis Desnoyers, to the extravaganzas of Renan, Bertholet, Lods, and other "liberal" critics. I do not think that the possessor of Desnoyers' third volume need trouble to read Madame

¹ Translated by G. D. Gribble. (Routledge, 1936. Pp. xvi + 406. 15s.)

Tabouis's more highly-coloured interpretation of the same essential facts.

Dom Ernest Graf's attractive narrative of his stay in the Holy Land, entitled *In Christ's Own Country*,¹ published as it has been within two years of Mr. H. V. Morton's *In the Steps of the Master*,² must naturally challenge comparison with the earlier work, and on the whole, it may be said, it comes well out of the ordeal. It has not the full measure of Mr. Morton's journalistic gifts—his swiftness to seize an impression, his marked ability to express what he has seen, and the note of joyousness and adventure that runs throughout his work, so that, as I wrote in 1935: "There have been many popular guide-books to the Holy Land, but none that conveys better the sunlight, the charm, and the abiding interest of that enchanting country." Nor are the illustrations as effective as those employed by Mr. Morton. On the other hand, as the publishers claim, Dom Ernest Graf "provides the Catholic atmosphere which many readers found lacking in a similar book which has been very widely read". His two years in the Holy Land were throughout their whole course a sustained pilgrimage, and whether he is in Jerusalem, in Bethlehem, by the shores of the Lake of Galilee, or on the banks of the Jordan, he is always on the knees of his spirit. He was able, as the narrative shows us, to see a good deal more in the East than the Holy Land itself, and he gives short accounts of journeys in Edom and to Petra, and of a flight from Ramleh to Egypt across the Sinai desert. In fact we may agree with the publishers' announcement that "he has produced a most fascinating book, full of colour and containing a wealth of information", though not, unfortunately, a map of Palestine or plans of any of its cities.

J. M. T. BARTON.

III. PHILOSOPHY

Owing to the fact that Natural Philosophy and Natural Science have the same material object, the philosopher has to take account of the progress of science. The recent

¹ Burns Oates and Washbourne, 1937. Pp. x + 302. 10s. 6d.

² See the CLERGY REVIEW, Vol. IX (1935), p. 154.

popularization of the revolutionary theories of mathematical physics at the hands of such masterly exponents as Sir James Jeans and Sir Arthur Eddington has challenged the philosopher to battle for the most fundamental of his principles and for the dictates of common sense. Stories have been told more fantastic than any fairy tale ; worlds have been discovered in comparison with which the creations of the novelist are commonplace. Whereas the imaginative writer merely magnified, extended, or distorted familiar phenomena, casting us into the depths of the sea or projecting us to distant planets where logic still ruled and words had their familiar meaning, the scientist, presenting what purported to be stark reality, told a tale which called for new categories and flouted the laws of thought. Nor could it be said that this was just wonderland nonsense, for the results were confirmed by experiment and the theories paved the way for further progress. So abundantly fruitful were the new methods that they commended themselves to workers in other branches of science, and mathematics invaded every field.

It is obvious to the philosopher that here something is radically wrong. Somewhere there must be a lack of continuity in the thought process, or a hidden fallacy, which is responsible for our perplexity.

It is to the manifestation of this point of departure from the line of truth and to a criticism of certain applications of mathematics that Dr. Thompson addresses himself in *Science and Common Sense*¹ ; but he also takes occasion to show where the abuse of philosophy has led to error and confusion. Himself a distinguished biologist, he is properly jealous of the autonomy of science in its own domain, and he is alive to the dangers of the intrusion of mathematics into the sciences of observation.

But Dr. Thompson is also a student of philosophy, and it is to the doctrines of St. Thomas that he appeals for guidance in the present difficulty. Sciences must be classified according to their subject-matter and according to the degree of abstraction employed in their discipline. The processes of the manipulations of numbers and symbols in the region of

¹ By W. R. Thompson, F.R.S. With a preface by Jacques Maritain. (Longmans Green and Co. Pp. vii + 234. 7s. 6d.)

pure quantity have no necessary counterpart in the ontological order even though they start from a measured reality and emerge in results corresponding to facts of experience. We may find "two causal series, the one consisting of formal causes, the other of efficient causes, one lying in the domain of the essential, the other in that of the existential. Numerical coincidence links these two series, but elsewhere they are immeasurably distant, belonging, indeed, to distinct and irreducible orders of being" (p. 84).

In the light of this criticism the author discusses the relativity theory, and his discussion is well worth the careful consideration of the student of cosmology. He then proceeds to describe the use and abuse of mathematics in the biological sciences, and shows that while "physico-bio-mathematical speculation" can be profitably employed to generalize the results of observation, it can never replace the more laborious process in the investigation of nature.

After discussing finality and chance in a chapter entitled "The Use and Abuse of Philosophy", he considers finality as a methodological principle in biology. He shows how the principle has been abused in the doctrine of natural selection. "The role of the Darwinian theory in biology", he writes, "is essentially that of a philosophic doctrine. It constitutes, at the present time, even in its decline, one of the most striking examples of the abuse of philosophy in relation to biology" (p. 156). Later he gives lucid discussions of problems which are of interest to the psychologist, such as vitalism, instinct, and behaviourism.

A final chapter on evolution is marked by sound sense, scientific experience, and a praiseworthy absence of the prejudice which, on one side or the other, is usually imported into this discussion.

To this book the student will be well advised to turn, not only for authoritative and convincing solutions of scientific problems which are inseparable from any modern course of philosophy, but also for an excellent presentation of the philosophical principles involved in that solution.

*Reality and Value*¹ is an original contribution to the study of value. Its sub-title is "An Introduction to Metaphysics

¹ By A. Campbell Garnett. (George Allen and Unwin, Ltd. Pp 320. 12s. 6d.)

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¹ By A. Campbell Garnett. (George Allen and Unwin, Ltd. Pp 320. 12s. 6d.)

and an Essay on the Theory of Value". The author approaches his main subject by a preliminary epistemological survey, in which he establishes the reality of subject and object of knowledge and discusses such concepts as time, space, and sensa. From that discussion he tries to justify our knowledge of God as a reality. But here, as in many other parts of this interesting book, we may agree with the conclusion while disagreeing—sometimes violently—with the premises.

But it is the second part of the book, the formal discussion of value, which will be found the more interesting. Like knowledge, value has a subjective and an objective side. Value in the abstract is objective ; it is its relation to the other data which is subjective (p. 166). The author's most fundamental thesis is that "value experience arises in the harmonious pursuit of nearer and remoter ends ; and the most ultimate and fundamental of these . . . is the impact of the self upon the world in self-harmonious activity, continuously extending its cognitive grasp of reality and purposive moulding of its malleable features" (p. 228). This is the general conclusion of his chapters on Truth, Beauty, and Moral Values.

The most interesting of these chapters is perhaps that on Beauty. In spite of the "chaotic condition" of aesthetics he finds some points of general agreement. Among these is the fact that standards of beauty are in some sense and some degree valid. Another is that the perception of the beautiful is not merely passive, and the active element of appreciation accounts for the great difference of appreciation we find in experience, so that there is still a meaning in "*De gustibus*", etc. There is much sense in this chapter ; thus, while acknowledging the value of expert guidance in appreciation and the wisdom of trying to follow it, the author warns us that "for each of us there is a limit. And it is folly to pretend aesthetic enjoyment where there is none" (p. 271).

The chapter on Moral Values, while it contains much that is acceptable and provides a psychological analysis of moral principle remarkably akin to some of the more recondite elements of Catholic thought, is unsatisfactory on account of its over-insistence on the subjective standard. We agree that to follow one's conscience is to be assured of

acting virtuously, but we cannot allow that conscience formation is to be exempt from all authoritarian influence.

In Dr. Garnett's attempt to investigate the existence and nature of God there is much that is fine and noble and worthy of our respect, but to the Catholic the process is quite unsatisfactory. The introduction of the principle of analogy would have saved the author from much that appears to us as sheer confusion of thought.

Two new text-books have appeared recently. The first, which will cover the whole course, is Dr. Maquart's *Elementa Philosophiae*.¹ The author is Professor of Philosophy at the Grand Séminaire of Rheims. In a modest preface he tells us that he has avoided erudition and novelties, but it must not be concluded from this that his treatment is merely elementary or superficial. He definitely rejects eclecticism; he is always true to the principles of S. Thomas. Conclusions contrary to the traditional teaching are recorded and rationally refuted. The typological arrangement is well designed to assist both student and professor in separating the essentials of a minimum course from discussions suitable for more capable or more advanced students, but it results in the relegation of the most interesting parts of the treatment to a type that is difficult for older eyes. The volumes contain 264 and 566 pages respectively, but they are still more substantial than they appear. The treatment is in the form of brief schematized paragraphs, and skeleton analyses follow each section. From its whole arrangement the book is a manual, but the treatment is very generous. The third volume will be eagerly awaited.

Very different is the second text-book, *Critica*.² This compact little volume is the second part of "Institutiones Philosophiae Scholasticae, Auctoribus pluribus philosophiae professoribus in collegio Pullacensi, Societatis Jesu". This is a new series of manuals intended to take the place of Herder's old "Cursus Philosophicus", which is no longer sufficiently adapted to the needs of our day. I imagine that the book will be as popular as was Frick in days gone by.

¹ By F. X. Maquart. Andreas Blot, Editor, Parisiis. Tomus I Introductio ad totam philosophiam, Philosophia instrumentalis seu Logica. Tomus II Philosophia Naturalis.

² Auctore Josepho de Vries, S.J. (Herder. Pp. 176.)

Having observed in his practice of psycho-therapy the existence of an inverse ratio between intelligence of parents and number of offspring, Dr. Cattell, at the instance of the Eugenics Society, undertook an investigation of the subject. In an interesting book¹ we learn that his findings corroborate his original observation and further reveal a progressive degeneration of national intelligence which, if unchecked, will mean that in 300 years half the population will be mentally deficient. The matter is serious and deserving of serious consideration, but we can follow the author more readily in his inquiry than in his proposed remedies. He does not suffer fools gladly, and perhaps he is a little too ready to discount anticipated opposition as based on folly. Like many others he looks to contraception as the obvious way out of the difficulty, while realizing that the practice of contraception among the better educated section of the community is largely responsible for putting us into the difficulty. He tries to be fair to the Catholic teaching in respect of birth control, but he may be very sure of the Catholic opposition to any remedy which would interfere by legislation with the elementary right of any normal man to establish a family. Many of his suggestions might be turned to good account if they were not so definitely biased by a belief in the efficacy of a Eugenics which, if it "fails to attract the support of a moribund and dogma-bound Church, may yet become eminently enshrined in the secular morality of general education" (p. 139).

T. E. FLYNN.

¹ *The Fight for Our National Intelligence.* By Raymond B. Cattell, M.A., B.Sc., Ph.D. (P. S. King & Son, Ltd. Pp. xx + 166. 8s. 6d.)

QUESTIONS AND ANSWERS

LAW OF ABSTINENCE.

Is the use of dripping and suet forbidden on days of abstinence? (B. L.)

REPLY.

Canon 1250: "Abstinentiae lex vetat carne iureque ex carne vesci, non autem ovis, lacticiniis et quibuslibet condimentis ex adipe animalium."

By condiment (*condio*—to season, to make savoury) is meant something added in a small quantity to food in order to make it palatable; also, since food is made palatable by being cooked, it includes something used in the preparation of food.

The law of abstinence does not permit any flesh, even when used as a condiment. An omelette, for example, is made more palatable by adding fragments of ham; various uninteresting kinds of food, such as macaroni, can be brightened up by using a little gravy (*ius ex carne*). Both of these condiments are forbidden by the law. What is permitted as a condiment is the *fat* of animals, whether in liquid or solid form. Thus, dripping used for frying fish is certainly permitted. If someone with unusual tastes proposed to make a meal of dripping, this would be against the law, not because the food is meat or gravy, but because it is the fat of animals and not taken as a condiment.

Suet, the fatty tissues in the region of the loins and kidneys, presents a problem which is capable of solution *modo sueto*. If we class suet as flesh meat, following Fr. Slater,¹ it is not permitted even as a condiment. But, in our view, the phrase "*ex adipe animalium*" is sufficiently wide to include what is, in the common estimation, not meat but fat. It may therefore be used as a condiment, and Fr. Davis² permits it as such. Suet pudding, in which a little suet is used as a condiment merely, is not forbidden. If the suet is used in such quantity that it can no longer be called

¹ *Manual of Moral Theology*, I, p. 360.

² *Moral Theology*, II, p. 406.

a mere condiment, it is forbidden. We doubt whether, even in the most suety kind of pudding, the suet is ever more than a "condiment" to the flour. Pudding can be made with butter or dripping instead of suet, but it is not so light and palatable. Therefore it is simpler to say, without any culinary distinctions, that suet pudding is not forbidden on days of abstinence. The point is at least that kind of *dubium* which permits liberty.¹

E. J. M.

LITURGICAL VERNACULAR.

If the priest is required to pronounce the Latin formula of the questions at baptism, as your reply in the September issue, page 351, decided, it would seem, for the sake of consistency, that he should do the same at a marriage. Why are the Latin questions omitted at marriages? (PAROCHUS.)

REPLY.

(1) The external and legal reason is, of course, that the rubrics of the *Ordo Administrandi*, as interpreted by the Holy See, require Latin in one case and not in the other. The Roman Ritual in the preceding rubric of the marriage form directs the questions to be put "vulgari sermone"; our *Ordo Administrandi* directs the same "lingua materna".

(2) The intrinsic reason why the vernacular is used at marriages is the fact that the reception of the Sacrament depends on the internal consent of the parties. In order to secure this and in order that the consent may be attested by witnesses, the questions and answers are to be in the vernacular, even though the parties understand Latin. There is a publicity inherent in marriage which is lacking in the profession of faith and the desire for baptism, which is largely a matter between the candidate and the sponsor and the minister. But why should not Latin be used at marriages as well as the vernacular, for the sake, at least, of consistency, and to preserve the liturgical principle requiring Latin in the administration of Sacraments? The reason, we think, must be that the form in our *Rituale Romanum* is comparatively

¹ Prümmer, *Theol. Moralis*, II, §663; Iorio, *Compendium*, I, §503.

modern compared with that of the baptismal form. It was not until the Council of Trent that the presence of a priest was absolutely necessary for the validity of matrimonial consent, and the parties registered their consent in various ways, naturally in the vernacular. Various forms from the eleventh century onwards are given by Villien.¹ But the baptismal questions in their present form are of the greatest antiquity, taking us back to the Early Church and the catechumenate. The Church is tenacious of such forms. The Holy See has declined to simplify the form of baptism and has insisted on the ancient questions being uttered in Latin by the priest, even though they are put into English for godparents who do not know Latin. Whilst being in complete sympathy with popularizing the liturgy, most of us would reflect a very long time before deleting Latin phrases, many of which were very likely used when St. Augustine was baptized by St. Ambrose in the ancient church still standing in Milan. Considerations such as these may, perhaps, compensate for the trouble of having to put questions in two languages. When many are being baptized together, and the questions have to be repeated *singulariter pro singulis*, it may be very tiresome for the priest, but this is not, in our view, the kind of *grave incommodum* which exempts one from observing the positive law.

E. J. M.

CHANT AT COMMUNION.

Inasmuch as the Communion antiphon originated as a chant during the distribution of Holy Communion, is there any reason why it should not be sung whilst Holy Communion is being distributed to the people during a sung Mass? The practice is to defer it until the distribution of Holy Communion is completed. Is there any direction ordering it to be so deferred? (PAROCHUS.)

REPLY.

The origin of the chant was certainly as described. "The rite of Communion was, especially in early ages, a very long

¹ *History and Liturgy of the Sacraments*, p. 286.

and complicated thing. Meanwhile the choir sang. It is the same idea as at the *Introit* and *Offertory*. . . . The Communion was a psalm with *Gloria Patri* and an antiphon before and after it. Down to the twelfth century all allusions to it show this. Then it was postponed until after the Communion, probably because the *Agnus Dei* took more time. So Duandus notes that this chant is often called *Post-communio*. About the same time it was gradually shortened, a result of the lessening of the number of communicants at a sung Mass." ¹ Popular explanations of the Mass ² recall, as a matter of antiquarian interest, that the Communion antiphon used to be sung whilst Holy Communion was being distributed. They take for granted that it is so no longer.

But there is really no reason for deferring the chant until the end of the Communion ; the present writer can find no direction anywhere ordering this to be done ; on the contrary, it appears more correct to sing the chant during the Communion. Often, no doubt, this is not possible when the singers are also communicating, and it is the exception for the faithful to communicate during a sung Mass because it is usually at a late hour. But the communion chant may be sung, if desired, at this time.

The rubric in the Missal is as follows : "Si in Missa sollemni fiat Communio, omnia servantur, ut supra, sed prius communicet Diaconum et Subdiaconum, deinde alios per ordinem : et Diaconus purificationem eis ministrat. Interim a choro cantatur Antiphona quae dicitur Communio." ³ There is no reason for restricting the word "interim" to the purification. The rubric of the Gradual has, perhaps, encouraged the practice of deferring the singing : "Sumpto Sanctissimo Sacramento, cantatur a Choro Antiphona quae dicitur Communio, intonata ab uno, duobus aut quatuor Cantoribus, ut ad Introitum dictum est." ⁴ The direction "sumpto, etc." refers to the celebrant and not to the rest of the faithful, as may be deduced from an equivalent rubric in the *Caeremoniale Episcoporum* : "Episcopus vero, tersis manibus, deponit mitram, legitque communionem ex

¹ Fortescue, *The Mass*, p. 386.

² E.g., O'Brien, *A History of the Mass*, p. 387.

³ *Ritus Celebrandi Missae*, n. X.

⁴ *De Ritibus Servandis in Cantu Missae*, n. IX.

libro, quae etiam cantatur a choro post Agnus Dei, postquam Episcopus sumpserit communionem."¹

De Herdt supports this interpretation: "Communio cantanda est non ante nec infra, sed immediate post sump-tionem S Sanguinis, infra purificationes, vel infra distribu-tionem communionis, si fiat."² "Communio ita dicitur, quia sicut olim, sic etiam nunc cantatur infra communionem populi, si fiat infra Missam. . . . Quando olim infra communionem populi cantabatur, psalmus addebatur; ces-sante autem frequenti populi communione, et multiplicatis missis privatis, sub quibus communio non distribuebatur, sola antiphona ad communionem reservata fuit."³ If there are a large number of communicants, De Herdt permits the singing of psalms and hymns in honour of the Blessed Sacrament, in addition to the proper antiphon. A decree, *S.C.R.*, January 14th, 1898, forbids the singing of hymns *in the vernacular* whilst Holy Communion is being distributed during a Solemn Mass, but Latin chants are permitted, and the most suitable would be the psalms which used to accom-pany the Communion antiphon. Traces of them still exist in the Missal, as in the sequence of psalms during Lent, or they could be discovered from liturgical sources.

E. J. M.

VESTURE. (DEUTERONOMY XXII, 5.)

The text forbids a woman to wear male attire and *vice versa*. Yet we seem to tolerate the practice, in stage plays, for example. Is the prohibition of Deuteronomy merely a cere-monial law which no longer binds, or is it, in some sense, a declaration of the natural law? If it is the latter, how can the practice be justified even for amusement? (M. L.)

REPLY.

The solution of this difficulty is at once suggested from the fact that those modern authors who discuss the matter do so either under the heading of "scandalum proximi" or of "occasio peccati". It is hard to find a clearer statement on

¹ *Lib. II*, cap. viii., n. 78.

² *Praxis Pontificalis*, II, n. 191.

³ *Sacrae Liturgiae Praxis*, II, n. 118.

the subject than that of S. Thomas, *Summa Theol.*, II-IIæ, Q. 169, art. 2, ad 3 : "Ad tertium dicendum, quod, sicut dictum est (art. præc.) cultus exterior debet competere conditioni personae secundum communem consuetudinem ; et ideo de se vitiosum est, quod mulier utatur veste virili, aut e converso ; et præcipue quia hoc potest esse causa lasciviae : et specialiter prohibetur in lege (Deut. xx), quia Gentiles tali mutatione habitus utebantur ad idolatriæ superstitionem : potest tamen quandoque hoc fieri sine peccato propter aliquam necessitatem, vel causa se occultandi ab hostibus vel propter defectum alterius vestimenti, vel propter aliquid huiusmodi."

The whole question of what is suitable clothing is a matter of custom. Between the attire of a South Sea islander and an inhabitant of Greenland there is a whole series of different modes. Without, therefore, labouring to discover what is *in se* female and what is male attire (an impossible quest), we assume that it is customary, in a given place and at a given time, for men and women to wear distinctive clothing. It is then wrong, as a general rule, for a person to appear in the vesture proper to the opposite sex. What kind of wrong? It is the wrong of doing something, in itself indifferent, which is likely to be an occasion of sin, either to oneself or to others. It is beyond dispute that the generality of people are shocked by the sight of a person masquerading as one of the opposite sex, apart from the exceptions we shall consider. It is considered lascivious and suggestive, and the reason doubtless is to be found in the obtrusive prominence of "sex" which is caused when a person of one sex assumes the guise of the opposite sex ; if the disguise is perfect and complete, the occasion of sin is different but more obvious ; it consists in the removal of those safeguards which, by distinguishing the sexes, restrain dangerous familiarity.

Inasmuch as the kind of clothing one wears is, in itself, indifferent, and the whole wrong of the practice we are considering consists in its being an occasion of sin or of scandal, it is evident that circumstances may arise when, for proportionate reasons, it is permitted to run the risk. The examples of necessity given by S. Thomas are adopting a disguise to escape from the enemy, and the lack of other clothing : in general, "propter aliquam necessitatem". S. Alphonsus,

adopting the text of Busenbaum, writes : "Si foemina utatur veste virili, tantum ex levitate, sine prava intentione, aut periculo scandali et libidinis, veniale tantum erit ; nullum vero si ex necessitate." ¹

The exception admitted for actors in stage plays may be considered one of proportionate necessity. Better still, it would appear that the practice in these circumstances is so universally understood and sanctioned by custom that the dangers are practically non-existent. But it would be a very inexperienced and confident person indeed who would maintain that the dangers are never existent, for example, in the case of amateur girl players, dressing as men in a school play. We may assume, nevertheless, that there exists in such instances a reasonable necessity.

There is, finally, the text of Deuteronomy xii, 5 to consider : "A woman shall not be clothed with man's apparel, neither shall a man use woman's apparel : for he that doeth these things is abominable before the Lord." Following Cajetan, whom S. Alphonsus cites, this text may be considered as a ceremonial precept and no longer of binding force. But a more likely interpretation of the text regards it as a positive divine law determining, for the Jews, a precept of the natural law, in rather the same way as the law regarding Sabbath observance was a determination of the natural law which requires mankind to worship God at certain times ; worshipping God is the natural law ; Sabbath observance a positive divine law for the Jews. Or, to take another example, idolatry is forbidden by natural law ; the making of images was forbidden by a divine positive law, for the Jews, because the existence of images was for them a frequent occasion of idolatry. It is certainly a natural law that wearing the dress of the opposite sex must be avoided in so far as it is an unnecessary occasion of sin, and under this aspect we are all bound by this law of Deuteronomy. In the case of the Jews, whether for the reason suggested by S. Thomas or for some other reason, a positive divine law interpreted the rule more rigidly and exactly, but the positive divine law, as such, no longer binds us.²

E. J. M.

¹ *Theol. Moralis*. Lib. II, n. 52, ad 2. ² Cf. *L'Ami du Clergé*, 1930, p. 421.

SAINTS IN THE CONFITEOR.

Is it permitted for a tertiary serving Mass to insert in the *Confiteor* S. Dominic, S. Francis, S. Benedict, etc., thus using a formula different from that which the priest has used? (P. H.)

REPLY.

The rule is that, without a special indult, no extra names may be added to the *Confiteor* at Mass.¹ The indults, however, are many.² Moreover, the rubrics of the Missals used by certain religious Orders, which have been approved by the Holy See, direct that the appropriate Saint's name should be added to those in the *Confiteor* of the Roman Missal. As explained in the official commentary of the *Decreta Authentica S.C.R.*,³ the addition is to be made by all who use the Breviary of a given Order.

No difficulty arises if a server, whether a tertiary or not, is serving the Mass of a priest whose rule permits the insertion of a name. But we can find no clear ruling anywhere concerning the correct practice in the case of a tertiary serving the Mass of a priest who enjoys no permission to depart from the usual formula of the Roman Missal. On the axiom *accessorium sequitur principale*, it seems to us that the server should recite the *Confiteor* exactly as it is in the rite of the priest whom he is serving. This interpretation is confirmed in the text of the Prayer Book for Dominican Sisters, Collegio Angelico, Rome, 1925. At the end of the book is given the manner of serving a Dominican's Mass and the manner of serving a priest who is not using the Dominican rite; the latter contains no variation in the *Confiteor*. But as it is a question of Indult, it might well be that certain tertiaries are permitted to depart from the rule.

E. J. M.

¹ *Decreta Authentica*, n. 1332 and 2142.

² Cf. n. 2297, 2587, 2972, 2983.

³ n. 2587, ad II, p. 178.

ROMAN DOCUMENTS

Sacra Cong. De Propaganda Fide. "Statuta Generalia Piae Unionis Cleri Pro Missionibus, April 14, 1937" (*Acta Apostolicae Sedis*, 1937, XXIX, p. 435). This decree contains forty-four statutes determining the purpose and constitution of this missionary association. It is not a society for collecting funds from the faithful, nor is it in any way concerned with the management of any mission, or any missionary society. Its purpose is to forward in every way the existing missions and societies, such as the A.P.F., by stirring up missionary zeal and interest amongst the clergy, secular and regular, in order that through their enthusiasm the work of the missions may prosper; its purpose, moreover, includes bringing non-Catholics into the unity of the Church, since the unity of Christendom is a necessary condition for the conversion of the infidel. Members pay a small annual subscription, or a life subscription, as determined by the national council of each country.

The spiritual privileges granted to members are, unfortunately, not enumerated in this document, which is a restatement of the earlier statutes of April 4, 1926 (A.A.S. 1926, XVIII, p. 230; *Periodica*, 1926, p. 122). The privileges presumably remain the same, with the important modification introduced by the decree which came into force April 1, 1933, by which certain faculties obtained *ipso facto* by joining some Pious Association were withdrawn (Cf. CLERGY REVIEW, Vol. VI, p. 73, p. 165; Vol. VII, p. 70, p. 435). Therefore, the faculties obtained by members who had joined the *Pia Unio Cleri Pro Missionibus* before April 1, 1933, remain; those who have joined since that date enjoy far fewer privileges; they obtain plenary indulgences on certain feasts, they may bless various scapulars and may anticipate Matins and Lauds from 12 mid-day.

CHURCH MANAGEMENT

CANDLES AND THE LITURGY

IT is well known that candles were adopted into the ceremonial of the Roman Rite at a very early date. Beeswax was chosen by reason of the symbolic ideas suggested by the legendary belief in the virginity of bees.

As early as the seventh century the Roman pontiff was preceded by seven acolytes bearing candles. These large candles were set upon the floor of the sanctuary. It was not until late in the Middle Ages that candles were placed upon the altar itself, and, if we may judge from the illustrations of the Holy Sacrifice which so frequently embellish the illuminated manuscripts of the fourteenth and fifteenth centuries, there was no uniformity of custom nor fixity of rule. There are miniatures of late fifteenth-century workmanship in which no candle appears in the Low Mass of a priest, and others of the same period where there is only one candle on the altar where a bishop is celebrating High Mass.

Our present custom of having six candles permanently upon the high altar began in the sixteenth century with the introduction of the fixed tabernacle in place of the hanging pyx and the sacrament house. Up to that time it had always been customary to clear the altar of everything saving the cross after Mass. This seemingly greater prominence given to candles and candlesticks occasioned the introduction of that quite unnecessary and unliturgical adjunct, the gradine.

The use of candles in the Church at the present time is regulated by the General Rubrics of the Mass, the *Sacramentale Episcoporum*, and a number of decrees of the S.C.R. By a decree dated December 14, 1904, the Sacred Congregation insisted on the use of beeswax, but left it to the ordinaries to determine the percentage according to local conditions. On December 4, 1906, the Bishops of England and Wales prescribed that the Paschal Candle, the two candles for Low Mass, the six for High Mass, and the twelve essential for Exposition and Benediction, should contain at least 65 per cent. of real beeswax, and that all other candles used upon the altar should contain at least 25 per cent.

Unbleached wax must be used at Requiem Masses, at the Mass of the Pre-Sanctified, at Tenebrae, and at Solemn Masses during the penitential seasons. Candles need not be blessed, though it is fitting that they should be, and if they are blessed apart from the great blessing of February 2nd, the form in the Roman Ritual, *Benedictio Candelarum*, should be used. There is definite legislation as to the number of candles to be used at Mass and other liturgical services. Two should be used at a Low Mass which is celebrated by a priest who is neither a bishop nor a dignitary of the Roman Curia. A third, the Sanctus Candle, must be lighted at Low Mass from the Sanctus until after the Communion. A fairly recent decision of the S.C.R. has sanctioned the discontinuance of the Sanctus Candle.

A third candle is permitted when more light is needed. Extra candles may be lighted at a Low Mass which is *Missa pro Populo*, or a community Mass or a Mass of general Communion; but as six is the number prescribed by the *Caeremoniale* for a Solemn Mass, we may infer that even with the added candles not more than four should be used at a Low Mass. Four ordinarily are lighted at the Low Mass of a bishop, but here again the number may be increased at a parochial Mass or on a greater feast. It is not lawful to add to the normal two at the Mass of an abbot or a prelate who is not a bishop, "*ratione dignitatis personalis*". Seven are used at the Solemn Mass of a diocesan bishop when celebrated within his own diocese, but not at a Solemn Mass of Requiem.

The Clementine Instruction prescribes that at least twenty candles should burn continually during the Forty Hours. For Exposition at other times there is no definite regulation, but twenty are recommended. For Benediction of the Blessed Sacrament there should be at least twelve upon the altar; for Benediction with the ciborium or pyx six are sufficient. In the administration of the Sacraments one candle should be lighted at a baptism, one also at a marriage, though in this latter case custom sanctions the use of two. Two also should be lighted for the administration of Holy Viaticum. Two or four should be lighted during the recitation in choir of the canonical hours.

The Paschal Candle is lighted at Solemn Mass and Vespers, but not during a devotional evening service nor at bene-

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diction. It should, however, be lighted for the parochial Mass on Sunday, even though it be a Low Mass. The same Paschal Candle may be used for several successive years provided that there be sufficient to last throughout the whole paschal period. When the same candle is to be used again the grains of incense should be taken out on Ascension Day, and the newly blessed ones put in on the following Holy Saturday. The blessing of the Paschal Candle is invalid if new incense is not inserted: the brass-headed repository articles are tolerable as ornaments, but they may not be used as substitutes for the grains of blessed incense.

J. P. R.

MUSIC NOTES

WIDESPREAD interest, particularly among Church musicians, has been aroused by the appearance in this country of the Hammond organ, and some account of it may be helpful to those of the clergy who have been attracted by its two outstanding features: its compactness and its (comparatively) small price. Consisting of a console—two manuals and pedals—of the usual size and a “speaker”-cabinet about the size of a radiogram, it offers, in a little space and for a fraction of the usual cost, many of the advantages of a large pipe-organ. The tones are produced, and amplified, by electricity, and there is a wide range of timbre. Nearly all the “stops” of a pipe-organ are capable of being reproduced by this remarkable instrument, and all the softer effects are of great beauty and delicacy. One of the most impressive—and useful—features of this organ is the extreme sensitiveness of the swell-pedal. The actual playing is no different from that of a good modern organ, the action being admirably smooth and light. The Hammond needs no tuning, and its consumption of electric power is very small.

It must be confessed that its *forte* playing is not free from the slightly strident quality that appears to be inseparable from all electrical amplification of sound; though it would seem that this defect is more noticeable in the small confines of the show-room than in a large church. Father C. Murray, O.S.B., who has recently installed a Hammond in his church

(St. Benedict's, Warrington, Lancs.), informs us that he is entirely satisfied with its performance and—what is an important point—that his congregation likes it. He has very kindly consented to supply further practical information to any priests who are contemplating the purchase of an organ.

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Sales-records may seem a base and materialistic measure by which to assess the progress of the plainsong movement, but some facts and figures recently received from Messrs. Rushworth and Dreaper may be of interest and value.

Plainsong for Schools, Part One—that admirable little compilation by Dom Willson, O.S.B., which was published seven years ago under the auspices of the Liverpool Commission of Ecclesiastical Music, has attained a world-wide renown. Ten thousand copies were originally ordered, with a sort of valiant trepidation arising at once from a desire to champion the plainsong movement and a desperate ignorance of possible markets. Now the circulation of that famous little book has reached the astonishing figure of a quarter of a million, and sales are reported in all parts of the world from China to West Africa. Philadelphia has recently adopted it as an official text-book, and 20,000 copies have been despatched there in the last few weeks. The second volume, more ambitious in its scope, has touched the 10,000 mark. The plainsong movement, we may here gratefully record, owes a great deal to the enterprise and energy of this Liverpool firm, which has now a special department for the sale of every sort of Catholic Church music.

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An opportunity of hearing examples of classic polyphony, exquisitely rendered, was recently afforded us by the visit to this country of the Vienna Mozart Boys' Choir. Listening to this renowned body of young singers one was reminded of the treasures of exquisite and devotional music available for our liturgical use and so rarely heard. The rightful and insistent demands of the chant should not cause us to lose sight of the place that is authoritatively accorded to poly-

phony. Indeed, where there is great difficulty in obtaining acceptance for plainsong there is a strong case for composing programmes of liturgical music which shall consist, in equal parts, of plainsong and polyphony. It is not a wise policy to force an exclusive use of plainsong on to congregations or choirs that are unprepared for, not to say hostile to, the chant.

In Liverpool the apathy shown by the general public to the Viennese Boys' concerts was equalled only by the rapturous notices they received in the Press. In London the situation was reversed, the Press there giving one of those sulky exhibitions of faint patronage and chilly criticism which one has noticed before in their references to matters at once artistic and Catholic.

C. W. R.

BOOK REVIEWS

Safeguarding Mental Health: A key to self-mastery and successful life. By the Rev. R. C. McCarthy, S.J. (Bruce Publishing Co., New York; London: G. Coldwell, Ltd. Price 11s.)

This popular work by the President of Marquette University sets itself no small task, as indeed its subtitle indicates, but no one would dispute that it is desirable that someone should undertake it from the Catholic point of view as to what constitutes "successful life". In his Foreword the author thus defines it: "Complete success in life means more than the attainment of economic independence, or the winning of social and political prestige. It involves, first of all, the observance of one's moral and religious obligations, and it demands, essentially, the ability to adapt oneself, contentedly and happily, to the various difficulties which life brings. . . . It is principally with the development of the powers of social adjustment that this book deals."

Some, indeed, would qualify this statement by maintaining that in the highest and best sense successful life may be attained in the absence of economic, social, or political prestige, and while we may regret that the author does not say this himself explicitly, the view is, of course, implicit in the general body of his thesis.

The range which he covers may be indicated by citing some of his chapter headings: thus, "Mental Hygiene", "Mental Hygiene and the School", "The Nature of Mental Diseases", "Control of the Emotions", "Religion and Mental Health", and so on.

The book contains much that the doctor, be he general practitioner or medical psychologist, will read with approval and satisfaction, but the author has not altogether escaped the pitfalls that beset the feet of those who tread confidently in unfamiliar territory. What may be called medical considerations loom large in the book: the author is not a medical man, his information is thus necessarily culled from books, and he has not the training or personal experience to enable him to assess the value of what he reads. Further, there are signs of that over-simplification and of that ten-

dency to sweeping and inaccurate generalizations which are so characteristic of the lay writer (medically considered) when he is using medical knowledge forensically ; that is, to point a moral and adorn a tale, and is keenly anxious to produce a certain impression on his readers.

Truth—medical truth not less than other bodies of truth—is an obstinate material in the hands of the moralist, and often looks best and most impressive when allowed to stand in its primitive nakedness. Loose and inaccurate statements that first-hand medical knowledge would have saved the author—and his readers—from are scattered through the book, as for example : “many nervous diseases are caused directly or indirectly by intemperance”, “paresis is responsible for a high percentage of mental diseases” (paresis is itself a mental disease and not a “cause” of itself, or of other mental diseases), “the wards of any mental hospital are filled with men and women who are there because of uncontrolled emotions”, and finally—but not less astonishingly—“It may be said without exaggeration that the test of sanity is emotional control.” Not one of these facile generalizations will bear examination, and all are in a measure misleading, and the medical reader will be filled with an admiring wonder—a sentiment familiar to readers of medical books written by the clergy—at the courage which launches the amateur so lightheartedly on the difficultly navigable seas of medical knowledge.

Surely the writing of a book on such a subject as the author's demands the collaboration of both theologian and specialist. Neither alone can hope to grapple with its manifold aspects. In the yearly conferences of “religious psychology” held under the auspices of the Carmelite fathers of Paris, and recorded in the pages of *Études Carmelitaines* we see how fruitful such collaboration can be, both in the conclusions reached and in the freedom of discussion on equal footing which theologians, philosophers and physicians enjoy to their mutual benefit. Such freedom and equality of discussion are an essential condition of successful study of subjects which have their scientific no less than their theological aspect, and the theologian must learn to recognize that the former requires special knowledge for its useful discussion.

With that important subject, emotionalism in its relations to religion, the author deals at length, but does not get to grips with his subject. He is too exclusively concerned to prove that the unbalanced emotionalism which some religious subjects display is not to be laid to the blame of religion. Rightly, he observes that were these subjects not religious they would still be emotionally unstable and extravagant in their conduct. But with the other half of the shield he does not deal; namely, with the dangers inherent in the encouragement which not a few emotionally unbalanced pietist individuals receive because their extravagances bear the outward forms of extreme piety. Here is a problem which clamours for a candid exposition.

The author deals sympathetically and understandingly with the needs of mental hygiene for the child at school, and with what these needs demand in knowledge and patience from the teacher. It is pleasant to know that a distinguished member of a famous teaching order approves and sympathizes with the necessity for an understanding of child psychology, as recent study has developed this subject, and that we may confidently expect the fruits of this knowledge to be applied, with the necessary Catholic background, in the schools of the Society of Jesus.

Critical though our review of this book may seem to have been, we should not wish to convey the impression that it is not a work that can be studied with interest and profit by Catholic pastors and teachers of children. They will find collected in it, and expounded in simple form, much that will help them to understand and sympathize with the difficulties which beset the individual in this age of shifting principles and irrational haste.

F. M. R. WALSH.

The Benediction Choir-Book. Compiled by Sir Richard R. Terry, Mus. D., F.R.C.O. (Burns Oates and Washbourne. 5s.)

This book is an abridged edition of Sir Richard Terry's *Complete Benediction Book* issued some three years ago, yet it

is in itself a quite comprehensive book, with 62 *O Salutans*, 49 *Tantum ergo*, 30 Litanies, and a large selection of the smaller pieces—motets, antiphons, etc.—in traditional use. As all the popular tunes are included, the book has not, of course, the freshness of the larger work, but there is a good provision of fine tunes old and new, particularly some by Sir Richard himself and by Dom. Gregory Murray. Happily there is also a substantial number of plain chant melodies, simply harmonized, though Sir Richard pleads strongly in his Preface that these be always sung without accompaniment—an addition align to the chant and unnecessary practically. This book meets a real need, but we hope it will not supersede the larger collection, with its fine new tunes, elaborated settings of old ones, and more extended pieces for the use of good choirs.

H. S. D.

Eucharistic Hours for Priests and People. By Rev. William Reany, D.D. (P. J. Kennedy & Sons, New York. 286 pp. \$2.00.)

Any book that will help to make the Holy Hour more profitable is a welcome addition to a priest's library. For this reason Father Reany's book can be recommended. In it he has arranged twenty-two Readings. Each follows the same plan; namely, the four ends for which the sacrifice of the Mass is offered. Skilfully he has avoided the danger of formality or monotony; indeed, there is a freshness in the treatment of each that is most stimulating. Not unnaturally the Third Part of the Summa figures largely in these pages, but the book is not overloaded with dogma. Admirable use is made of the Scriptures and of the Liturgy, both of which are quoted with nice discrimination and peculiar aptness. No one can fail to be inspired by the variety of beautiful thoughts that the author has so cleverly woven into his four fixed frames of Adoration, Thanksgiving, Reparation and Supplication; while the busy priest will find here abundant material for sermons on the Blessed Sacrament.

W. P. S.

Cantate Domino,¹ a collection of supplementary hymns, received a warm welcome from the Catholic Press when it first appeared four years ago. A second and revised edition has recently been published, which contains a few new hymns and corrects most of the misprints of the first edition.

Those who belong to the austere school of thought regarding church music will find this volume very much to their taste. The melodies are mostly ancient, deriving their inspiration and their free rhythm from plainsong, and the accompaniments are, for the most part, typical of the scholarly if somewhat arid work necessitated by writing in the tonality or mode of the melody. The object of the compiler is to prepare the way for a better understanding and appreciation of the liturgical chant; and we feel sure that choirs in which this hymn-book is seriously studied and carefully used will make considerable progress in the education of their taste for Gregorian tonality and rhythm. Besides the modal melodies there are a number of hymns based on old German and French tunes which will have a more immediately successful appeal. Some of these are of great beauty and dignity, and the harmonies employed have a restrained sweetness which will please those who have no taste for the necessarily restricted ingenuities of Dom Desroquettes and Mr. H. P. Allen. We would suggest that in the next edition some revision be made of the accompaniment to number 28 (b) "*Chorus novae Jerusalem*", the last phrase of which (to the word *gaudiis*) has a concealed consecutive octave and a most displeasing final cadence.

C. W. R.

FROM FOREIGN REVIEWS

(i) *Respectus Sociales in Codice Iuris Canonici* (F. Roberti in *Apollinaris*, 1937, n. 3). At a time when the relations between the individual and society, both in theory and practice, are being examined afresh everywhere, this eminent canonist has done a useful bit of work in analysing the system of Canon

¹ *Cantate Domino*. Compiled by V. G. L. (Rushworth and Dreaper Paper 5s.; full cloth 7s.)

Law under this aspect. Some "who are without" may not like it very much, but it works admirably, and has not presented any urgent crisis calling for reform. *This Ecclesiastical Society* is constituted by the Pope with his Curia, Bishops and Clergy, and the body of the faithful, all united, in orderly subjection, by faith, worship, and charity—the communion of Saints. *The relations* between all these members are examined next. There is, firstly, the *individual* with his rights and obligations; secondly, the *family*; thirdly, the *associations* of the faithful both religious and lay; lastly, the relations between the Church and Civil states. It is a longish study of over forty pages, and should have a definite interest for everyone, whether Catholic or non-Catholic, who is interested in social studies. A society of over 300,000,000 people cannot fail to have an interest for all. The social organization of the Church proceeds *fortiter et suaviter* because it avoids the extremes of anarchy and tyranny, and because, being itself subject to divine and natural law, the rights of all its members are preserved intact.

(ii) *Num aliquando licet gubernium vi evertere?* (*Collationes Tornacenses*, 1937, fasc. 5, p. 576). Without claiming to throw any new light on an old problem, the writer puts very clearly and succinctly the theological doctrine on the subject of rebellion—in a series of propositions. As a general rule, rebellion, properly so called, is opposed to the natural law, and is always forbidden. It is forbidden on the supposition that the existing government is a lawful one and is lawfully functioning. But insurrection, i.e. the violent overthrowing of an illegitimate government, i.e. a usurping government, is not opposed to the natural or divine law, in certain conditions, and is, therefore, not unlawful *per se*. The conditions are that the usurpation is manifest, that the insurrection is likely to succeed, that it is the only apparent remedy, and that it is carried out with as little bloodshed as possible. The chief difficulty is where the government is not a usurping power but a lawful government, which is unlawfully oppressing the people. The following proposition is very carefully formulated. No subject is bound, except *per accidens*, to obey the unjust laws of the government; to those laws which are patently at variance with the divine and natural law passive resistance, at least, should be given; sometimes

the conditions may be such that it can be said that active resistance is not *per se* forbidden by the natural law. These conclusions are supported by extracts from episcopal and papal utterances made during the Spanish conflict.

(iii) *La Paroisse. Base de la Coordination* (M. van Hoeck in *La Vie Liturgique*, supplement to *Questions Liturgiques et Paroissiales*. November 1937). In this discourse to the clergy at a pastoral reunion in Antwerp, some difficulties are dealt with which are just as pressing in other places. After noting that Catholic Action is often used as a standard for every kind of religious and spiritual activity, and that the term is used so often and so loudly that we are numbed into believing that we possess the reality, he deals with what he rightly considers the only satisfactory method of co-ordinating various activities or sources of inspiration. There is the Central Board of Catholic Action, there is the organization behind various charitable and religious associations, and there are the parochial clergy. He considers that unity will be achieved by making the parish the vital cell of Catholic life, the *terminus a quo* and the *terminus ad quem* of all apostolic activity. This will be achieved by developing parochial liturgical worship, by which is meant not archaeology, nor art, nor rubrics, nor the spiritual life, but simply the public worship of God. His words are addressed to his brethren in the priesthood, and he is moved to make this necessary observation: if we expect the laity to co-operate with the hierarchy, that is to say, with the parish priest, his interests and general culture must be such as to inspire them with confidence in him.

(iv) *Disparitas Cultus und Blutsverwandtschaft* (P. G. Oesterle in *Theologisch-praktische Quartalschrift*, 1937, n. 4, p. 660). Before the Code it was the practice of the Roman Curia, in dispensing from *disparitas cultus*, to dispense *ipso facto* from all other ecclesiastical impediments from which the unbaptized party was exempt. The rule dated from a decree of the Holy Office, September 16, 1824, printed in Gasparri, *Fontes*, n. 866. There is no mention of this implied dispensation in the Code, but it is certain that the rule continued to be applied in missionary parts. It was, in fact, incorporated in the decrees of the Chinese Provincial Council, 1924, which were approved by the Holy See.

Nevertheless, the Holy See decided, April 16, 1931, "Sancta Sedes dispensando super impedimento disparitatis cultus, non intelligitur dispensare ab impedimentis, a quibus exempta est pars acatholica." Even so, it was held by many that China was an exception, owing to the rule in the contrary sense being approved by the Holy See. On June 30, 1932, the Holy Office solved this final doubt and directed that Canon 396 of the Chinese Council should be corrected. Dr. Oesterle shows that whatever doubt existed is now resolved in the sense of the decision of 1931. He also takes the opportunity of explaining the value of the papal approbation of the decrees of a Provincial Council. Such approbation, usually given *in forma communi*, is a conditional approbation, namely, on the supposition that the text of the Council contains nothing opposed to the Code and other Apostolic Constitutions. It is of a general character and is not a guarantee or a formal approbation of each single canon of the Council.

The *Nouvelle Revue Théologique* (Sept.-Oct. 1937) contains a useful article by Canon J. Theissen on "The First Confession of Children". Having stressed the importance of the occasion, the writer reminds priests of their duty of interesting those responsible for the education of children in this matter. He then gives some practical advice to parents, especially mothers, on how to approach the subject. They should not represent confession as an ordeal or difficult duty. Still less should they make a bogey of it by threatening the children with it every time they have done something that is not quite right. Rather they should speak to the children about little Jesus and strive to inspire them with confidence in the confessor. They should teach them simple prayers and help them to distinguish between right and wrong, especially what is sinful because it pains God and what is mere rudeness. In all this they should avoid preaching sermons to the children. Let them make use of the events of everyday life to illustrate the difference between good and evil, and let their teaching be supplemented by the good example of their own practice.

The preparatory catechism lessons should consist in teaching the children what is strictly necessary for the valid

and fruitful reception of the sacrament by little ones ; namely, the four truths necessary for salvation, the principal prayers of the Church, and a method of examination of conscience accommodated to the mentality of children. The writer rejects the examen that follows the order of the commandments as too advanced for children. He suggests grouping the principal faults under three headings : duty to God, duty to parents and superiors, and duty to oneself. The commandment-method should be reserved until the children ("now about nine" !) are preparing for First Holy Communion. The instruction should be completed by a practical and concrete explanation of how to make a confession. This could be done in church by showing them a confessional and by getting them to make the movements before, during, and after confession.

Finally, it is important that the confessor should know how to deal with children. He must capture their confidence ; he must not ask too many questions, and he must not expect perfection in this their first confession.

CORRESPONDENCE

"SAFE PERIOD"

Fr. J. A. McHugh, O.P., writes :

By way of reply to Canon Mahoney's answer in your November issue to my letter on the "Safe Period" in your September issue, I wish to say first of all that I had hardly sent my communication to you when I reflected that the words "open propaganda" which I had used, and which were unhappy, had not originated with me, but rather with Canon Mahoney himself, in his reply to Major Trappes-Lomax in your July issue. These words, I say, are not the ones to be used in describing a proper dissemination of knowledge regarding the "Safe Period", because they are open to misunderstanding and are misleading.

Certainly no priest in sound mind would think of advocating "open propaganda" on a subject so delicate in the sense of writing it up for the daily press, broadcasting it over the radio, advertising it on bill-boards or in public places, publishing it through pamphlets distributed at church doors, discussing it in sermons or otherwise to mixed gatherings. No, there is a time and a place for everything, and consequently for the communication of knowledge about the "Safe Period". Likewise, the circumstances of the persons have to be kept in mind, for one would not think of calling this subject to the attention of those who do not need it or would misuse it, such as the unmarried, or the married, who should have children or more children. The occasions, as I see it, then, for calling the attention of persons who need the information to the "Safe Period" are such as these : when admonishing onanistic or contraceptionistic penitents ; when preaching missions to the married ; when answering the difficulties of those who are unable to have children ; when instructing young persons before marriage about the evils of contraception. Like every other act, the conveyance of knowledge about the "Safe Period" should have a reasonable purpose and good circumstances.

In his reply to my letter Canon Mahoney calls attention to "all the recent theological writers", who, he says, favour his view rather than mine. This is an argument from

authority, and such an argument in an open question like the present one is the weakest of all. In a case like the present it is never names or authors, great or small, few or many, that chiefly counts, but always and only the arguments and reasons those authors give for their opinions. *Non numerandi, sed ponderandi*; we should not count our authors, but rather weigh their arguments.

Similarly, as regards the ruling of the Bishop of Liège. The opinions of Bishops on controverted subjects are naturally entitled to great respect on account of their names and rank, but as opinions the weight of such views depends on the reasons by which they are supported. But, as a matter of fact, the Bishop of Liège has used his words very carefully. He says priests should abstain from "indiscreet exposition" of the Ogino-Knauss system in sermons to the people and in meetings of pious associations. Confessors too should not bring up this matter unnecessarily. I agree with the Bishop. As said above, time, place, persons, and reasons have to be borne in mind in this matter, just as in others.

Dr. Rademacher is quoted as speaking of the evil effects of "excessive propaganda". I agree with the doctor, but moderation is not excess.

As regards the decree of the S. Penitentiary of June 16, 1880, I have already observed in my previous letter that the conditions of the family and of society at large have vastly changed in the past fifty-seven years, and that the Holy See is accustomed to adapt its disciplinary legislation to the needs and conditions of the times. Onanism is not the only evil to which married people today are exposed.

Finally, there is the futility and unwisdom of attempting to conceal true information and a moral means of living, when false information and the use of immoral means to prevent conception are nearly universal, when non-Catholic publishing houses are flooding your country and ours with books, pamphlets, and advertisements on this very subject of the "Safe Period".

To sum up, then, I am strongly in favour of imparting a knowledge of the "Safe Period" at the proper time, place, and manner, to the proper persons, and this for the following reasons :

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To sum up, then, I am strongly in favour of imparting a knowledge of the "Safe Period" at the proper time, place, and manner, to the proper persons, and this for the following reasons :

- (1) Because the declarations of the Church from the decree of 1880 down to the "*Casti Connubii*" favour rather than oppose such a view.
- (2) Because such knowledge is good in itself ;
- (3) Because there is often in these days a crying need of such knowledge on account of moral, physical, social, and economic necessities for limiting or spacing offspring ;
- (4) Because actually the knowledge of contraceptives, abortions, and other unnatural means of preventing children is widespread ;
- (5) Because there is a serious danger of defections from the Church or of practical indifferentism within the Church if a rigorous attitude is adopted ;
- (6) Because a knowledge of the "Safe Period" is already being generally disseminated by many non-Catholic and irresponsible agencies, and often in very objectionable ways. It can do only harm to ignore existing conditions and shut our eyes to glaring facts.

FR. LEWIS WATT ON MONEY-REFORM

Father Drinkwater writes :

Father Lewis Watt, S.J., in your December issue, p. 462, says that I am "not really satisfactory on the problem of inflation".

Would it be too much to ask him to give a reason ?

[Fr. Lewis Watt has answered this letter privately. We cannot see our way to opening a discussion on such a technical subject on the occasion of the review of a book.—EDITOR.]

Letters commendatory of Cannon Mahoney's article on the Liturgy in the November issue have had to be held over owing to lack of space.—EDITOR.

PERMISSU SUPERIORUM

BOOKS RECEIVED

- FAIREST LORD JESUS.** By J. V. Moldenhawer. (London: Putnam, 191 pp. 5s.)
- EUCCHARISTIC HOURS FOR PRIESTS AND PEOPLE.** Readings for Devotions in the presence of the Blessed Sacrament, by Rev. William Reany, D.D. (New York: P. J. Kennedy and Sons. 266 pp. \$2.00.)
- FASCISM AND PROVIDENCE.** By J. K. Heydon. (London: Sheed and Ward. 155 pp. 5s.)
- INSURRECTION VERSUS RESURRECTION.** By Maisie Ward. (London: Sheed and Ward. 588 pp. 15s.)
- POPE PIUS THE ELEVENTH.** By Rev. Philip Hughes. (London: Sheed and Ward. 318 pp. 8s. 6d.)
- HOMES OF THE SAINTS IN ROME.** By Edmond Joly. Translated by E. F. Peeler. (London: Burns Oates and Washbourne Ltd. 184 pp. 7s. 6d.)
- THE JESUITS.** By Gaëtan de Bernoville. Translated by Kathleen Balfe. (London: Burns Oates and Washbourne Ltd. 204 pp. 7s. 6d.)
- HYMNODY PAST AND PRESENT.** By Rev. C. S. Phillips, D.D. (London: S.P.C.K. 301 pp. 7s. 6d.)
- L'ÉDUCATION DE LA POLITESSE.** By Chanoine Henri Pradel. (Paris: Editions Téqui. 148 pp. 6 fr.)
- DOMINICALES, TOME IV.** By Chanoine Eug. Duplessy. (Paris: Editions Téqui. 505 pp. 15 fr.)
- LES SACRAMENTS.** Précis de Morale, de Droit Canonique et de Pastorale, à l'usage des prêtres et des élèves des Grands Séminaires, by l'abbé O. Schoellig. (Mulhouse: Editions Salvator. 360 pp. 35 fr.)
- LE CARACTERE DU JEUNE HOMME.** By Mgr. Tihamer Toth. (Mulhouse: Editions Salvator. 240 pp. 15 fr.)
- RECUEIL D'EXEMPLES MODERNES.** By l'abbé Joseph Fattinger. (Mulhouse: Editions Salvator. 320 pp. 18 fr.)
- LA VIE DE MARIE, MERE DE JESUS.** By Chanoine Fr. Willam, D.D. (Mulhouse: Editions Salvator. 430 pp. 35 fr.)
- LARMES ET SOURIRES.** By Myriam de G. (Mulhouse: Editions Salvator. 248 pp. 15 fr.)
- EUROPEAN CIVILIZATION.** Its Origin and Development, Volume VI. By Various Contributors, under the direction of Edward Eyre. (London: Oxford University Press. 1624 pp. 25s.)

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